

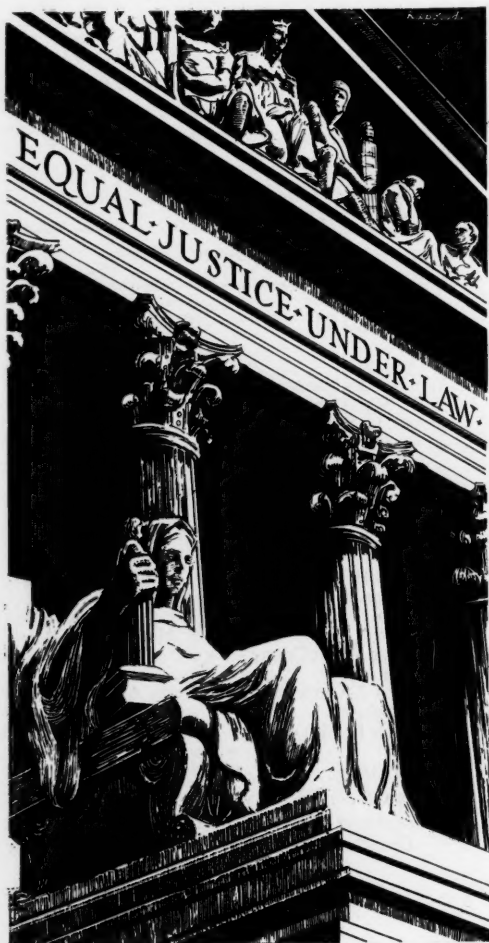
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National Catholic Weekly Review

Vol. XCVIII No. 17 Feb. 1, 1958 Whole Number 2541

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Correspondence

Catholics in Neutral Unions

EDITOR: In reply to Father Masse's editorial criticism (AM. 1/18/58) of my treatment of the question of the "right-to-work" law (NAM convention, New York, Dec. 4), I thank him for his statement of the Church's attitude toward membership in neutral unionism.

I nowhere question the right of workmen to join neutral unions. But I do cite the Rome-approved warning, proclaimed by the 25 archbishops and bishops of the Quebec Civil Province in their 1950 joint pastoral, that

[union] association is formative. It will be such in a Christian way, if it expressly adheres, in its very constitutions, to the social principles of Christianity. . . . Otherwise, the association will lead the worker astray to materialism; it will imbue him with a false concept of life, eventually made known by harsh claims, unjust methods and the omission of the collaboration necessary to the common good.

My comment on that too neglected passage is:

A workman may join such a union and do his best to prevent or to minimize those evils. But he may properly call upon us to save him from being *forced* into such an association. Or from being *forced* to remain in such an association when he finds the loss he is being caused. When he finds himself being led "astray to materialism," being imbued "with a false concept of life, eventually made known by harsh claims, unjust methods and the omission of the collaboration necessary to the common good."

I hope I may be forgiven for saying, with the distinguished moralist Fr. Francis J. Connell, C.S.S.R., dean of the School of Sacred Theology of the Catholic University: "Neither do I believe that there is any Catholic principle which condemns the 'right to work' law." Or for agreeing with the late Cardinal Griffin of England, that great friend of union labor, that "compulsory membership in a trade union . . . would do more harm than good to the trade unions themselves."

JOHN E. COOGAN, S.J.
Detroit, Mich.

EDITOR: My purpose in restating the Church's teaching on Catholic membership in secular unions was to avert the anguish of conscience that Fr. Coogan's widely publicized talk to the NAM might easily

cause among our many Catholic trade unionists. In his zeal for the spread of so-called "right-to-work" laws, Fr. Coogan so exaggerated the secularization of U. S. unions—they are, he said, "a great moral and spiritual danger"—that only one conclusion seemed possible: Catholic workers may not in conscience belong to them. In the context of his talk, his remark that a worker might join such unions to reform them struck me as either meaningless or contradictory. One cannot reform an institution that is corrupt not merely in practice but also in principle.

As for the 1950 pastoral of the Quebec hierarchy, Fr. Coogan would be fairer with his audience if he stated that the bishops did not object to the recent decision of the Catholic trade unions of Quebec to affiliate with the secular Canadian Labor Congress—the counterpart of our AFL-CIO. This they could scarcely do if Fr. Coogan's interpretation of their words is the correct one.

He might also in the interest of constructive controversy explain that two Canadian authorities—Fr. Gerard Dion, director of the Department of Industrial Relations at Laval University, and Fr. Francis J. Smyth, director of the Social Action Department of the Canadian Catholic Conference—have publicly deplored the use that is being made of the bishops' pastoral. To employ their statement as an argument against the union shop and for right-to-work laws, Fr. Dion has written, is "completely contrary to the wishes of the Quebec episcopacy."

I might add that Fr. Coogan further confuses the debate with the quote from Fr. Connell. In the *Catholic Standard* for July 1, 1955, Fr. Connell rightly distinguished between right-to-work laws in the abstract, which do not necessarily violate Catholic social principles, and right-to-work laws in the concrete, which may or may not violate those principles, depending on circumstances. Fr. Connell said that he did not favor either side in the right-to-work debate because he was not familiar enough with industrial conditions to reach a decision.

BENJAMIN L. MASSE, S.J.
New York, N. Y.

Loyola University Press, 3445 North Ashland Avenue, Chicago 13

The Praise of Wisdom

JESUIT STUDIES

by Edward L. Surtz, S.J.

Although More's social, economic, and political views have been reconstructed and determined in a more or less satisfactory manner, the ethical and theological problems of his *Utopia* (1516) have been either neglected or misunderstood. *The Praise of Wisdom* undertakes the study of religion and morals in *Utopia* and their import in relation to the contemporary scene on the eve of the Protestant Reformation. In general, the order of *Utopia* itself is followed in the discussion of the ideas: reason and faith, toleration and heresy, death and euthanasia, asceticism and celibacy, priests and bishops, the common religion, music and prayer, family and marriage, divorce and adultery, slavery, and war. Much material not ordinarily accessible has been made available, but the results of previous studies have been included wherever necessary to give a complete picture.

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Current Comment

Science and the Schools

From now till next September—and later, too—a full-scale national debate will rage over science in our schools and colleges. Faced with this specialized question, public opinion needs all the help it can get from wise heads around the country.

One wise voice raised recently was that of President Nathan M. Pusey in an annual report to Harvard's board of overseers. Despite the "serious emergency," he said, colleges must not scrap all they are doing now and embark on "a frenetic effort" to turn out scientists by the thousands.

President Pusey acknowledges the demands of our national emergency. What are we to do about it? Mr. Thomas E. Murray, consultant to the Joint Committee on Atomic Energy, threw light on this question in an address he gave Jan. 24 in New York City:

We ought to greet with sympathy—though with soundly critical sympathy—all sensible proposals to strengthen scientific education, not least in our Catholic schools. . . . The quest for scientific knowledge is crucially important today. But it must not be allowed to supplant the quest for wisdom. . . .

Doubtless, Mr. Murray's balanced view will find a response in every Catholic college. While we hold fast to all that is good in our tradition of the liberal disciplines, we must work overtime in order to assure to science the place it deserves, but has not always had, on the campuses of Catholic colleges and universities. Science can—and must—go hand in hand with wisdom.

Recent "Obscenity" Rulings

On June 24 last, the U. S. Supreme Court ruled that obscenity in printed material does not enjoy the freedom of the press guaranteed by the Constitution. At the same time the test of obscenity was declared to be "whether the work as a whole, judged by contemporary standards, would appeal to the

average man's prurient interest." This definition is now being tested.

Several nudist magazines, for instance, judged obscene by lower courts, have been cleared by our highest tribunal. Similarly, in a most judicious decision, a New York Federal District Court has decided that admittedly pornographic material destined for examination by Indiana University's Institute for Sex Research (founded by the late Dr. Alfred Kinsey) could be admitted to our shores. The decision on the case was made on the ground that the material was for the attention, not of the "average" man, but of professionals and scholars, whose interest in these matters was not prurient but professional.

Restrictive legislation must work within narrowly defined limits; obscenity must be strictly defined and the definition cautiously applied. It is instructive to note that canon law proceeds in the same fashion.

It does not follow that society has no means of endeavoring to protect itself from material which may not be legally obscene, but which is, nevertheless, morally offensive. One means at society's disposal is the rousing of public opinion. This is the legitimate objective of such organizations as the National Office for Decent Literature.

Farm Program

What is left of the once high-riding farm bloc seethed with anger when the President's agriculture message reached Capitol Hill. Sen. Allen J. Ellender accused Mr. Eisenhower of seeking "Czarist-type powers" for Secretary Ezra Taft Benson. Rep. Harold D. Cooley called the Administration program "a blueprint for bankruptcy." To find somebody to introduce bills embodying his proposals, the President had to dip all the way down to Sen. Bourke B. Hickenlooper—fourth ranking Republican on the Senate Agriculture Committee.

Except for a proposal to cut back Federal lending to rural electrical co-ops, nothing in the President's message was

new or surprising. With Secretary Benson, he has long since made it clear that in his mind the answer to the scientific revolution in agriculture is not high and rigid price supports, with a huge apparatus of Federal controls, but rather a return to something resembling a free market. Hence his proposal to make flexible price supports still more flexible, with the floor lowered from 75 to 60 per cent of parity. Hence, too, proposals to eliminate acreage allotments on corn, and to jettison the acreage reserve feature of the soil bank. On the other hand, the President wants to expand the bank's conservation reserve, in the hope that this will take much marginal land, and even whole farms, out of production.

Though the President did not say so, he obviously thinks there are too many people trying to scratch a living from the land. The farmers on our 2.1 million commercial farms, he noted, produce 95 per cent of the food and fiber that go to market. Those on the remaining 2.7 million farms raise very little for sale. To this the farm bloc hotly answers that the President would get rid of surpluses by plowing under farmers. His policy may make economic sense but it's a political H-bomb.

Savings Up with Prices

Either a goodly number of Americans don't read the financial pages of the newspapers, or have something less than trusting faith in what they read there.

Surely, the financial writers have explained often enough that a period of rising prices is no time for salting away "cash" savings. At the end of the period, the cash is certain to be worth less than it was when it was saved. Yet ever since March, 1956, when consumer prices started rising, "cash" savings have gone right up with them. At the end of the third quarter of 1957, according to the Federal Home Loan Bank, the direct cash savings of the American people—in savings-and-loan shares, in commercial banks, in credit unions, in Government bonds, in life insurance and in other ways—added up to a record \$258.8 billion.

This phenomenon is heartening on several counts. It suggests that though Americans don't hesitate to use credit and pile up debt, they are not a spend-

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thrift people with no thought of tomorrow. In a fairly consistent way they add to their cash savings at the same time they are incurring debts. This bias toward savings indicates also that there is a considerable reservoir of potential investment money which business has not yet been able to tap. It suggests, finally, that despite inflation the American people still have confidence in the soundness of their economy.

One other aspect of the persistence of the savings pattern through an inflationary period deserves mention. To an increasing extent people are discovering the virtues of credit unions. At the end of the 1957 third quarter, they had committed \$3.2 billion in cash to these most democratic of savings institutions.

... Supporting Figures

Figures released by the Credit Union Association (Filene House, Madison 1, Wis.) confirm the growing importance of credit unions. Last year 1,372 new unions were established in the United States, bringing the total here to 18,764. Illinois led the surge with 138 new credit unions in 1957, followed by California with 125.

The movement also continued to spread in other parts of the Western Hemisphere. Canada recorded a gain of 133. Fifty unions were established in South and Central America and in the West Indies, where Catholic missionaries are encouraging the movement. Apart from the United States and its possessions, there are now about 5,000 unions in the Western Hemisphere.

Teamster Jottings

Putting one word after another—if that eminent chronicler of sports, Joe Williams, hasn't copyrighted the phrase—and what ever happened to the Teamsters?

The answer is that the Teamsters are still very much in business but, as the song goes, "having plenty of trouble." It's been some time now since any of them has appeared before the McClellan Committee, and though Counsel Robert Kennedy is said to desire another colloquy with James R. Hoffa, there seems to be no plan to call this gentleman to Washington in the near

future. However, Hoffa has another courtroom date in New York, where the Federal Attorney will shortly have a second try at convicting him of illegal wiretapping.

In fact, all across the country the Teamster drama has shifted to the courts. In Seattle Dave Beck is appealing a conviction for selling a union car and appropriating the proceeds. He is also under indictment for income tax evasion. At the other end of the country, the law finally caught up with Johnny Dio. The notorious racketeer, a friend of Hoffa, got 15 to 30 years in New York's Sing Sing prison for extortion. Several of his pals were sent up for lesser stretches. In Washington the 13 valiant rank and filers who charged that the Miami convention of the Teamsters was rigged for Hoffa, and sought an injunction to prevent him from taking office, are anxiously awaiting the court's decision.

If a compromise that has been in the negotiation stage for the past several weeks should be consummated, the court may ratify it without relinquishing jurisdiction over the case. According to the terms of the agreement, a three-man board of monitors would keep an eye on Mr. Hoffa as he administered the union's affairs. Whether this deal will seem like a satisfactory solution to the AFL-CIO is not at the moment clear.

AFL-CIO as Employer

The AFL-CIO is a big labor federation. It is also a relatively small and far from affluent employer. It has lawyers and economists on the payroll, and typists and file clerks. It hires some journalists, too, who work on the *AFL-CIO News*. It also has, or did have, 218 organizers; and thereby hangs this tale.

The story begins last July, when an organization called the Field Representatives Federation sought recognition as bargaining agent for all AFL-CIO organizers. It claimed to represent a majority of them. After considerable deliberation, and not a little bad publicity, the AFL-CIO executive council, overriding President George Meany, refused to deal with the FRF. It said that the organizers were a part of management and therefore had no business forming a labor union. So the organizers, old hands at the game, petitioned the Na-

tional Labor Relations Board for certification as bargaining agent.

In the midst of these administrative proceedings, the blow fell. Two weeks ago the federation fired, retired or shifted to other jobs nearly half the organizers. The stated reason for this "disagreeable but necessary duty" was economy. With the Teamsters and their \$1 million a year in per capita dues gone, the AFL-CIO was presumably financially strapped. It had to cut expenses.

This any businessman can readily appreciate. (Following the merger two years ago the AFL-CIO payroll was bloated anyway.) It just happens, however, that among the organizers caught in the economy squeeze were enough members of the FRF to destroy the union's majority. That may be only coincidence, but whether or not it is, it requires a much better explanation than the management has so far deigned to give the public.

Burning UN Papers

The special UN advisory board set up to examine the case of Povl Bang-Jensen (*Am.* 1/4, p. 386) seems to have gotten the Secretary General off the spot. Bang-Jensen is the UN official who refused to relinquish custody of records of the special commission charged with investigating the Hungarian Revolution. He based his refusal on the contention that he was honor bound to safeguard the names of those freedom fighters who gave their testimony on the proviso that their names would not be revealed.

Bang-Jensen feared that, once these names had become part of official UN files, they would fall into the hands of the Hungarian Communists. The advisory board resolved the dilemma by recommending on Jan. 15 that the papers be burned. Perhaps as a face-saving argument, the board claimed that in any case these documents had lost their value as records through careless handling by Bang-Jensen. The recommendation was accepted by Dag Hammarskjöld. Presumably the controversial papers will soon be destroyed.

The board did not publish its recommendations on what action should be taken against the insubordinate UN employee. Bang-Jensen can at least congratulate himself that his basic principle

has been acknowledged. The United Nations had a lot at stake in this case. The incident, and its outcome, showed how important it is for the UN to guard its integrity in the eyes of world opinion.

The Secretary General himself had a particular interest in maintaining his own reputation as a man of honor. The handling of the Bang-Jensen case establishes an important point and an important precedent.

U. S. Aid to Poland

Agreement is reportedly near on a new U. S. loan to Poland. According to press reports, the amount of this aid will be virtually the same as last year.

The sum mentioned is \$95 million, of which a little more than \$25 million would be in the form of dollar credits for the purchase of machinery, while the rest would be in zlotys. The Polish currency would be obtained from the sale in Poland of surplus U. S. farm commodities, such as wheat and cotton.

The problem of economic assistance to Poland thus seems to rest in the same uncertain state in which it was a year ago. The United States wishes neither to refuse the Polish request nor to grant too much too soon. Though neither of the parties admits that any political considerations are involved, economic help cannot be viewed without reference to the political situation. It did seem contradictory, for instance, for Secretary Gomulka to join at Moscow

last November in denunciations of "capitalism" and "imperialism" when he had earlier sought a loan of \$300 million from the biggest "capitalist" power.

There is a good chance that, when the ground has been fairly tested, aid to Poland will increase. Such aid is advocated by many Polish groups in this country, who regard it as benefiting the nation as a whole and not the Communists alone. From inside Poland, non-Government circles have urged that U. S. assistance be given to relieve the desperate housing shortage there. This form of help would benefit the people directly and, unlike capital equipment such as mining machinery, would be visible to all. Will the day ever come when an "Eisenhower Project" rises in the center of war-wrecked Warsaw? We

Inflation in Britain

OXFORD—A grim picture of Britain's present economic position has recently been painted by Colin Clark, director of the Agricultural Economics Research Institute at Oxford University and, in the opinion of many, the world's most distinguished Catholic economist and statistician. Mr. Clark is a controversial figure. His latest pamphlet does nothing to lessen his reputation in that respect. Published on October 10 and entitled *The Cost of Living*, it contains the startling information that, in less than ten years, the cost of living in Britain has risen by 60 per cent. "There has never been anything like this before," says Clark, "in any peacetime decade in our history." To find anything approaching it he is forced back to the thirty years lying between 1520 and 1550, when prices rose at the rate of 27 per cent per decade. In the 19th century the Victorian ancestors of today's Englishman found alarming a rate of increase of prices of 12 per cent in ten years. Their descendants have come a long way to the bad since then.

Colin Clark has no doubt about the cause of the inflation that is tearing the heart out of Britain's economy. He attributes it to a decision taken at the close of World War II with the approval and support of Britain's two major political parties and the British public as a whole. The decision was to continue indefinitely the high wartime rates of taxation and to use protectionist measures of every kind "to insulate British manufacturers and farmers, as far as it could be done, from the competition of other countries." And the

result? A weakening of the will to produce and a raising of industrial costs, which has thrust on Britain the worst inflation in her history: "The experiment of high taxation combined with protectionism has been a complete, utter, howling, disastrous failure. We urgently need a Government which will have the courage to admit this unpleasant truth, and not just tinker with things as they are now, but take steps to dismantle the whole experiment with all possible speed." Those are strong words. They are all the more necessary today when politicians of neither party are prepared to tackle the problem at its root. That can only be, argues Clark, through the abolition of postwar protectionism and the scaling down of taxation from a level which, in 1955, pulled back into the grip of Government 37.3 per cent of Britain's national income.

THREE CRIPPLING BLOWS

Additional highlights of this revealing pamphlet are three. In the first place we are told, on the basis of statistical analysis, that since 1930 Britain's productivity—her output per man per hour—has grown at the rate of only .9 per cent per annum. Between 1937 and 1954 her productivity per man hour expanded by only 18 per cent. This compares very badly with rates of growth elsewhere during the same period of from 30 to 70 per cent. In Canada over those 17 years it actually doubled. In the light of these figures, Clark is forced to conclude that Britain's present rate of economic growth is one of the lowest in the world.

In the second place, we are shown most strikingly in this pamphlet how the failure of Britain's

FR. CRANE, S.J., is AMERICA's corresponding editor in Oxford.

find it hard to think of a better way to spend those zlotys.

Diem's Achievement

South Vietnam's President Ngo Dinh Diem has survived a lot of criticism in the past three years. The chances are he will also survive the current campaign of Merwin K. Hart's National Economic Council. This organization is now circulating a four-page reprint which professes to portray "the South Vietnam America never hears of." Actually the article is a rehash of familiar charges, spiced with a bit of sensationalism. Its aim is to convince the U. S. Government that it is backing the wrong man in Ngo Dinh Diem.

No American visiting South Vietnam today will be satisfied with all that he sees. He will find restrictions on individual freedom. He will discover that there is no role in government for critics of the Diem regime. In other words, there is little or no "loyal opposition" in the National Assembly. In short, South Vietnam is not a democracy in the sense that we understand that word in the West.

But if he is fair-minded, the visitor will also note the achievements of the Ngo Dinh Diem regime. It has been no easy thing to forge national unity out of the chaos that was Vietnam three years ago. If the Government is in some respects authoritarian, it is because the task it had in hand demanded authority.

As a result of Diem's efforts, South

Have we been paying too little attention to the West? If so, we right the balance next week with "Unclosed Frontier," a look at the West by Westerner Robert E. Deegan.

Vietnam for the first time in a century has an independent national Government which is in a position to deal with the problems of the people. What is more, it is living up to its responsibilities in this regard. It is significant that the opposition within Vietnam to Ngo Dinh Diem does not come from the grass-roots. The peasantry has given the President its full support. The discontented are usually disappointed, would-be politicians. We wonder which of them got to the National Economic Council.

economy to grow reveals itself in a parallel failure on the part of British manufacturers to take advantage of the present rapidly expanding world trade: "From 1950 to 1956, while the volume of world trade in manufactures has increased 60 per cent, the volume of British exports of manufactures has increased by only about 15 per cent." In the context, the words seem uncomfortably like an epitaph on the tombstone of Britain's economy.

QUOTE FROM CLARK

Lastly, there is the appalling damage done by the inflation itself to the receivers of fixed incomes. Inflation at Britain's present level breeds a proletariat, as Clark shows so well in a graphic passage from his pamphlet. It deserves quoting at some length: "An increase in prices of 60 per cent in a peacetime decade—something which has never happened to us before, and only in very few other countries—involves the most outrageous injustice to all those receiving incomes or other payments fixed by contract for a long period. It means the wholesale plundering of the savings of the poor, who must perforce keep their savings in such forms as deposit accounts and insurance policies, whereas the rich have opportunities of investing in industrial securities and real property. Churches, universities and similar institutions depending upon past endowments find their real value rapidly falling. They have therefore either to curtail their activities, or else become more dependent on the state, with the consequent danger of losing their independence. It is no mere coincidence that totalitarian ideas spread so rapidly in Germany after the great inflation of

1919-1923 had weakened or destroyed so many independent institutions, and left Germans so much more dependent on the state."

THE WELFARE STATE

And what of the welfare state under present conditions of inflation in Britain? "We make a lot of silly statements about our so-called welfare state in which poverty has been abolished and provision made for everyone. But the number of people on poor relief (we now call it National Assistance, but this is only a change of name) now number 1.7 million, nearly as high as the figure for the worst depression years, and very much higher than it was in the years before 1914, when practically none of our present social services were in existence. While the social services are handing out benefits to some, the Government, through its financial policy, has been robbing the meager savings of the humble and the weak and driving them back on to the bread line. Not a record to be proud of."

There you have it; and my American readers will see the point of the last-quoted passage when they realize that, in Britain, National Assistance is a Government handout given, subject to Means Tests, to those who cannot live on the pittance which is their present income. Lord Beveridge wrote in a letter to the *London Times* on July 23 of last year: "Inflation is probably causing as much misery amongst the growing number of people past work as unemployment did [in the 'thirties] amongst those of working age and their dependents." Clark's pamphlet confirms the opinion of one who is regarded as the Founding Father of Britain's welfare state. PAUL CRANE

Washington Front

Reorganization of Defense

In his State of the Union Message, President Eisenhower seemed to promise a drastic reorganization of the Pentagon in the post-Sputnik age. Later, in his press conference on January 15, he seemed to back away somewhat from this bold resolve, said he knew what had to be done, but was not going to impose it on anyone until he had full agreement all around.

The newspapers, in their speculations on "interservice rivalry," had adopted some opinions of the military that the Joint Chiefs of Staff be turned into a real general staff, with its chief, at present a chairman with no vote, having the deciding vote under a Commander-in-Chief.

Meanwhile, witness after witness, military and civilian, before the Senate Preparedness Subcommittee (chairman, Lyndon B. Johnson, D., Tex.) pointed almost unanimously to another kind of reform: viz., in the lower echelons of the Defense Department. Of course, the generals and the admirals of the Army, Air Force and Navy complained they were not getting enough money, either in this year's budget or that of 1959. That military complaint has probably been made every year since George Washington. But in the course of their complaints, they revealed another situation,

completely different. That is the fantastic proliferation of committees in Defense: intradepartmental, interdepartmental and departmental-industrial; and most of the time a plan for a missile, short or long, has to go through the long and agonizing process of getting their approval.

Donald W. Douglas Sr., followed by his son, spoke exasperatedly of Defense's "committees upon committees, and czars upon czars." His aircraft company is developing the Titan intercontinental ballistic missile (ICBM) and several others. His testimony was borne out by others on the famous "committees." At the end Senator Johnson said that Secretary of Defense Neil H. McElroy had promised him to set up a "committee to investigate the committee [formed] to investigate the other committees."

Meanwhile, other witnesses told of another roadblock. Three engineers from the Convair division of General Dynamics, Inc., which is developing the Atlas ICBM, among other missiles, laid the finger on another obstacle, the Budget Bureau, which, they said, had been withholding funds appropriated for their projects. The Budget Director is probably the most powerful person in Washington: he can, and does, tell Cabinet members where and how they can spend appropriated funds. The bureau's answer was that we were nearing the debt limit, and so money was doled out quarterly. The obvious answer was made that security was thereby subordinated to the requirements of a balanced budget.

WILFRID PARSONS

Underscorings

THE BISHOPS' RELIEF FUND will hold its annual drive on March 16. Before that, the fund campaign among the students in Catholic schools will open on Ash Wednesday, Feb. 19. The minimum goal for this year is \$5 million. Last year the relief operations of the fund, which works through Catholic Relief Services-NCWC, reached more than 40 million persons in 53 countries.

►SIGMA XI, national honorary fraternity for science students, has granted a charter for a chapter at Fordham University. The society, which was founded at Cornell University in November, 1886, has 125 active chapters.

►FOR SCIENCE STUDENTS who wish to develop some of the philosophical and cultural aspects of science the Priory Press, Dubuque, Iowa, has published *Science: How? Why? Wherefore?* by Edward M. Robinson and George T. Polk. Written with the col-

lege student in mind, it can be adapted to use in high schools (Paper, \$1.95).

►CATHOLIC RELIEF SERVICES-NCWC has distributed more than \$30 million worth of relief supplies in South Vietnam since 1954, when the cease-fire between the French and the Communists came into effect. About half of this total consisted of the U. S.-donated surplus farm products.

►THREE COLLEGES for Catholic women, formerly corporate members of St. Louis University, have now achieved independent academic status. They are Fontbonne College, Webster College and Maryville College of the Sacred Heart. They had been incorporated into the university in 1925.

►SISTER FORMATION CONFERENCES have been active in both the eastern and western regions of the country. The Dominican College, San

Rafael, Calif., was host Jan. 10-12 to representatives of religious communities in California, Nevada, Utah and Arizona. At the College of Mount Saint Vincent, New York City, Sisters from the mid-Atlantic States met Jan. 29-Feb. 1.

►AN ESSAY CONTEST for students in Catholic high schools is announced by the Catholic Press Association (6 East 39th St., New York 16). Three prizes (\$200, \$100 and \$50) are offered for the best essays of 500-750 words on "How the Catholic Press Helps Me in My Studies." Entries must be mailed by March 15.

►A RURAL LIFE PRAYER BOOK, by Rev. Alban J. Dachauer, S.J., is an original and attractive compilation. Its 410 pages contain a wealth of rural and traditional prayers, blessings, ceremonies and meditations, as well as the customary devotions, and are illustrated with abundant drawings. Obtainable at bookstores or from the National Catholic Rural Life Conference, 3801 Grand Ave., Des Moines 12 (\$3.75). C. K.

America • FEBRUARY 1, 1958

Editorials

The "Magic" of Summit Meetings

Years ago it was widely believed that there would be no more wars if the people themselves were to have a direct say in their country's international conduct. The validity of this theory of "democratic control of foreign policy" has been made most dubious by the experiences of the recent past. Commentators on world events, among them Walter Lippmann, charge that it is upon public opinion that we must place responsibility for some of the great mistakes of our times. Its instincts have been tragically wrong at least as many times as they have been mercifully right.

The present clamor in Britain for a summit conference is beginning to look like another such well-intentioned demand. It can spell trouble. And who can predict that the same phenomenon will not repeat itself in this country, under a different form perhaps, but part of the same erroneous pattern?

PAST DISAPPOINTMENTS

Just why the British public, under the prodding of their sensation-loving press, attach such mystical significance to a meeting at the summit remains a tantalizing mystery. The only Big Three conference of the past that worked was the one at Teheran. It was primarily a military conference. Those that followed—Yalta, Potsdam and Geneva—should certainly sow doubts in the minds of the British about what you find when you get to the summit.

Even if we had no such record of past disappointments, the arguments against a meeting of the heads of government at this time should be convincing to anyone. John Foster Dulles found it necessary to spell out these reasons once again as recently as January 16 when he talked to the National Press Club. He said that the United States and the other Nato powers do welcome a

summit meeting, but that such a conference should be prepared for carefully in advance by negotiations through diplomatic channels or through a meeting of the Foreign Ministers. It is hazardous, as the Secretary of State pointed out, to enter the court of last instance without having established a fair measure of agreement through exploratory talks at a lower level. From a summit meeting that would result in vague generalities but no real meeting of minds, only the Soviets could benefit.

EROSION OF MORALE

But such clear logic is not proof against the pathetic desires of the free-world peoples to see the vision of peace loom again on their horizons. What is happening in Britain today—the gradual erosion of public morale through Moscow's exploitation of the consciences of decent men—is happening here as well, at least in germ. At the slightest sign of relaxation of world tension, we, too, are eager to drop our burden, to turn our gaze aside from the peril, to consult our immediate ambitions. This urge translates itself, as the Secretary told the newsmen in Washington, into a tendency to cut defense expenditures, reduce taxes, discontinue foreign aid and avoid the inconveniences of our alliances, which oblige us to coordinate our policies with those of our partners around the world.

The irrational British outcry should teach us that even a people sophisticated in the ways of world politics is not immune from the kind of temptation that comes its way in these Red peace letters. The communications sent out by the kindly-looking bearded gentleman in Moscow are scoffed at by our experts as "nothing new." But he keeps sending them because they have an effect. We shall be lucky if these Bulganin letters do not betray the free world in deepest consequence.

Hopeful Economic Report

Because of the President's disposition to look on the sunny side of things, some will be inclined to discount the confident tone of his annual economic report to Congress. Throughout the postwar period, however, it is the optimists who have been more nearly right, not the hard-boiled realists. We are, happily, still waiting for that depression which will "curl our hair." So, too, it might be added, are the Marxist prophets in the Kremlin.

As Mr. Eisenhower says, 1957 was a very prosperous year, even though a decline did set in toward the end of the summer. Average employment was 65 million.

Personal income rose 5 per cent to \$343 billion. The gross national product hit \$434 billion, which was also a 5-per-cent increase. Even if most of the gain over 1956 was illusory—inflation accounted for four-fifths of the increase in GNP—this still represents a high degree of economic activity.

If we measure the decline in production, employment and income from last year's high point, the President is correct in calling it "moderate." It is also moderate measured by recessions of the past. The big question is whether it will continue to be moderate. Not only do the President and his advisers believe that it will so con-

tinue, but they think the "breather" will be short-lived as well. "As we look ahead in 1958," Mr. Eisenhower told Congress,

there are grounds for expecting that the decline in business activity need not be prolonged and that economic growth can be resumed without extended interruption.

The President enumerated a number of factors working toward an economic pick-up: high personal incomes, relatively low business inventories, easier and cheaper credit, increased spending by government on all levels and signs of life in the lagging home-building industry. He was confident that these factors would more than offset the expected decline in foreign trade and in capital outlays by business.

What mainly caused the downturn, according to Administration thinking, was inventory liquidation, with production being cut back until wholesalers, retailers and manufacturers could get rid of surplus stocks. In

other words, supply has temporarily outpaced demand; the economy "is adjusting to the large additions to productive capacity made in the past few years." Nevertheless, the report warns labor not to try restoring the imbalance by driving up wages faster than productivity gains warrant. It also warns industry not to raise prices beyond a level justified by costs, and not to "attempt to recapture investment outlays too quickly." The Government, Mr. Eisenhower promised, will pursue policies aimed at a resumption of economic growth, but it wants to do this "without reviving inflationary pressures."

The President's optimism is not fully shared on Capitol Hill. Unless there are clear signs by May, or by June at the latest, that the economy is recovering, the pressure for a tax cut, which both the AFL-CIO and the NAM favor, will become irresistible. After all, this orthodox remedy for recessions happens to be the same medicine that invigorates indifferent voters, and this, let it never be forgotten, is an election year. On such mixed considerations does the future of the economy depend.

Sixty-Three Seconds

As a review of opinion, AMERICA frequently expresses ideas or opinions that conflict with the opinions and ideas of certain of our readers. By and large, this is a quite healthy and highly proper state of affairs, because most people would feel cheated if, having paid their subscription price for a journal of opinion, they were to get nothing in return except some pale carbon copies of their own views. Every once in a while, therefore, a controversy should break out in a journal like ours. This week, in two sections of the magazine, two such friendly controversies enliven our pages and, we trust, illumine the two questions over which difference of opinion has arisen.

We got to reflecting on this week's controversial exchanges in the light of still another controversy that we read about in the secular press. Having thought about the matter, we came to the conclusion that there is no better medium for enlightened and rational debate than within the covers of a weekly journal like our own. First, we can assume seriousness and fairness on the part of our readers. Secondly, it can fairly be taken for granted that our readers actually *read* and follow with considerable attention the successive stages of a dialog between two disputants. Thirdly, a journal like this one, appearing each week, allows a reader to come by "the other side of the question" before he has forgotten what the question was in the first place.

Finally, a journal of opinion is not hobbled, in its conduct of controversy, by the artificial and purely mechanical conventions which oblige the mass media either to avoid controversy entirely or, when it occurs by oversight, to wrap it up in what are supposed to be equitable, but are often most inequitable, ground rules.

We mentioned a controversy we had read about. On a New York station, January 13, radio commentator Tex

McCrary of the "Tex and Jinx" show "blew up" and delivered an unrehearsed attack on former President Harry Truman. Among other things he accused Mr. Truman of lacking the "guts to beat Japan the hard way without using the A-bomb on two civilian cities. . . ." There was a good bit more besides. Tex said it all in 63 seconds. A spokesman for the show said later that from 15 to 20 protests came in. Each person protesting was asked if he would care to take advantage of 63 seconds of radio time to answer the McCrary charges. No one was willing to accept the offer of "equal time" until columnist Max Lerner learned of it and took on the task of defending Mr. Truman.

THE JOKER IN "EQUAL TIME"

The incident points up the utter stupidity and gross unfairness of the "equal time" formula in public debate on radio or TV. It doesn't take very long to hurl all sorts of charges, involving the most complex problems, out onto the air waves. No one could possibly believe that 63-seconds worth of charges could be adequately or intelligently discussed and answered while the second hand of the studio clock ticks 63 times. There must be some way that the mass media can assimilate and make constructive use of controversial material, but the "equal time" slogan is assuredly not it. Anyone can muddy up a clear stream pretty thoroughly in a few seconds, but it takes a lot more time to get all the slime back on the bottom again.

All of which leads us back to the point made at the outset. Probably the most suitable forum in which controversy can be conducted in a public way and on a level of rational and constructive exchange is within the pages of a weekly review of opinion. With this in mind, our readers might now turn to page 497 and page 512.

The "Slant" of the Catholic Press

Gerard E. Sherry

THE VOICE OF THE CRITIC is never still. We have many outside critics of the Catholic press, but they seem less intense around this time of the year than the self-critics from within. Rather than join in the usual frontal attack, it might be well, for a change, to rediscover the reasons for the Catholic press and its role in the general apostolate.

I am mainly concerned with the Catholic newspaper, the primary task of which is to present news viewed from the angle of the whole man. It differs from the secular product because, for the Catholic paper, the best techniques of journalism, including good writing and photography, are not the only things to be considered. While it is necessary to have these techniques to have a good newspaper, the Catholic newspaper is not good merely by having them. Something more is necessary; for example, the use of news as a vehicle for ideas.

FORMING PUBLIC OPINION

Pope Pius XII's observation of February 17, 1950 on "Public Opinion within the Church" deals with this point. He said:

The Church is a living body, and something would be lacking to her life if expression could not be given to public opinion within it. For such a lack, both pastors and the faithful might be to blame. Here the Catholic press can render useful service. . . .

The Catholic writer must know how to guard himself against mute servility as well as against uncontrolled criticism. With a firm clarity he should contribute toward the formation of a Catholic opinion within the Church. This is particularly true today, when opinion vacillates between an illusory and unreal spirituality and a defeatist and materialistic realism.

Keeping itself free from these two extremes, the Catholic press must exercise among the faithful its influence upon public opinion within the Church. It is only in this manner that it will be able to avoid all the ideas which are false by excess or defect regarding the role and possibilities of the Church in the temporal order, and in our days particularly, on the social question and the problem of peace (AAS, March 15, 1950, p. 256).

MR. SHERRY is managing editor of the *Catholic Review*, Baltimore archdiocesan weekly.

In this molding of public opinion let us not for a moment deny that the Catholic paper is a slanted paper; it is slanted toward truth. Its function is to put into proper focus a whole world of exaggerations. Its work is to provide the facts in their proper setting. The distinctive function of the Catholic paper, then, is a *contextual* one; it should present the *total* view, so that the reader sees the news in its proper relationship with the world, with man himself and with his destiny.

Catholic papers are committed papers. Their world includes the realm of spirit as well as that of matter; the actions of God as well as of man. Catholic papers take very definite positions in answer to specific fundamental questions. These positions influence one in the task of viewing in its totality a particular evil or trend or movement. We have available to us the sources of divine truth as well as human science; so our world will be much larger than that of materialists or secularists. For this reason our reportorial end-product greatly differs from theirs.

FREEDOM IN UNITY

Our commitment is conscious, and logically articulated. Action, by its very nature, must follow principle. When principles are unconsciously held, one's acts can be in contradiction to one's professed principles. This is the root cause of the obviously schizophrenic work of much of the secular press. Piously mouthed clichés remain merely superficial utterances and do not express the real, operative principles—which are, in fact, revealed only by actions.

The explanation of the distinction often made between "the" Catholic view and "a" Catholic view can be found in this commitment. If a view is to be Catholic at all, it must be made in the light of the Catholic commitment. It must be predicated on Catholic principles. A variety of Catholic views is to be expected. This, because of the possibility that a variety of prudent judgments can be made when these principles are brought to bear upon a fluid situation.

In his recorded talk to the Catholic Press Association's convention in St. Louis, May 14-17, 1957, Pope Pius XII touched on the subject. He said:

But in regard to questions in which the divinely appointed teachers have not pronounced judgment—and the field is vast and varied, saving that of faith and morals—free discussion will be altogether legiti-

mate, and each one may hold and defend his own opinion. But let such an opinion be presented with due restraint. No one will condemn another simply because he does not agree with his opinion; much less will he challenge his loyalty (*Catholic Mind*, July-Aug., 1957, p. 383).

Again the Pope's words were apt. So often today one editor's loyalty to the Church is questioned by another, simply because there is a difference of opinion on some such matter.

An examination of the Catholic press in this country finds this negative situation commonplace. It is expressed in two general ways in editorials and weekly columns. On the one hand, we have a Catholic paper with a plethora of anti's; on the other, the strong reflection of personal political motives rather than a general defense of truth.

There are two false concepts in Catholic press activity, which, unfortunately, seem to have a lot of adherents—"pure spirituality" and "political Catholicism." One is an attitude of escapism, the confining of the Church to a purely "spiritual" mission, to the fostering of a religion divorced from life. Somehow, it is hoped, the intensification of devotion within the Church body will cause social evils to disappear of themselves. Political Catholicism, however, results from an opposite misconception of the role of the Church in society—that of attuning Catholic morality to a political platform, rather than the other way about.

GOD AND MAN IN THIS WORLD

It is difficult to separate the spiritual and temporal orders. We know that while one may distinguish between things temporal and things spiritual, the distinction does not separate the two orders. God is a Being distinct from the multitude of beings He has created, but He is not separate from them. There is no war between God and the world He made. Consequently, while we may, in thinking or writing or speaking, isolate man from his surroundings and consider him only in terms of his relationship to God, we cannot in fact separate man from the world in which he lives. Man lives to glorify God, but he also lives in the temporal order.

Man's connection with temporal things is not only necessary; it is also purposeful. The purpose behind it is precisely that the world of the spirit, through the energies of man, shall so dominate temporal things as to make all of them give glory to God.

I do not suggest that our press can saddle the Church with temporal responsibilities for which it has no mission. Trade unions, political parties, cooperatives and other such organizations are not expressions of the Church's inner life. However, in so far as they affect man's needs they are of interest to the Church. We cannot divorce working life from family life or family life from leisure; from none of these things can we divorce the spiritual, for man needs God in the home, at work and on the playing field.

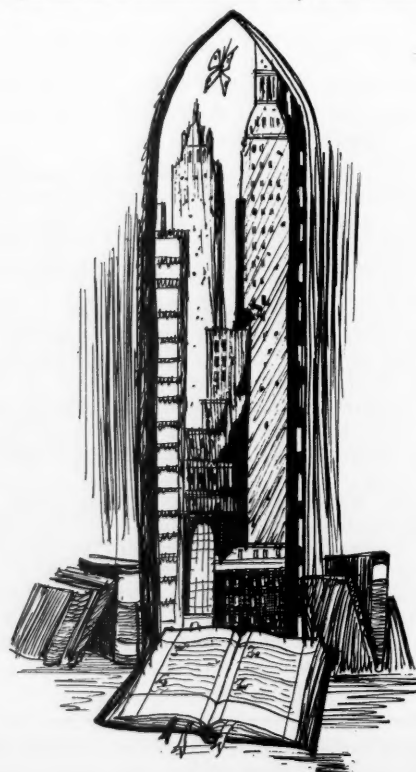
It is, then, as useless as it is impossible to attempt to separate the spiritual and temporal orders. And it is as

useless as it is impossible to tell the Catholic Church or her press to keep out of temporal matters. As long as there is a world, it will be the task of the Church to influence that world to the glory of God. As long as there are men in the world, it will be the task of the Church to lead these men to the worship of God. As long as there are nations, and states, and societies, and families, it will be the task of the Church to guide and serve them all.

"ANTI" IS NOT ENOUGH

Involving themselves in temporal matters, however, leads editors into a subtle danger; it is difficult to find the golden mean between rightful influence and political Catholicism. When news is selected for its kinship with personal political views rather than for the spread of Catholic ideas, it results in a loss of confidence in a paper. This political Catholicism is one of the gravest of our editorial weaknesses. Frequently our editorial columns display symptoms of this ailment, as when in recent weeks a national Catholic weekly urged its readers to support the radio programs of two political commentators who were troubled by a lack of sponsorship. There was no religious significance in the work of these commentators, though they were both strongly anti-Communist. Nothing else about their political commentaries could remotely be called religious or deserving of any special Catholic support.

Clearly we must be selective and not lend our support solely on the basis of an anti-Communist record. After all, some anti-Communists may also be anti-Cath-



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lic and may advocate such things as birth control and divorce. We should certainly not go out of our way to support them. Similarly, papers which become so preoccupied with the war against communism that they dedicate their best efforts to exposing alleged Red infiltration, often don't consider the means used in the exposing process. There can be no objection to a Catholic editorial writer who says he likes a political program. But when he actively pushes it in a Catholic editorial, he is overstepping his function. His comment cannot be defended as simply "a" Catholic view. It is blatantly political.

It would have been highly questionable, to take one example, for Catholic editors to have editorially supported either of the Presidential candidates in the 1956 election. Yet the anti-Communist record of both was obvious.

While the evils of communism cannot be overemphasized, there must be consideration of the other evils in the world. Poverty, hunger, injustice, slums, racialism and the general exploitation of man by man also threaten the family, the nation and the world. We must emphasize the Christian view in these areas, too; for a Catholic newspaper has a particular duty to condemn all evil and propagate all good. A readership which is fed solely on a diet of anti-communism will surely die of spiritual malnutrition.

A recent comment by Bishop John J. Wright of Worcester illustrates the point. Alluding to the plea of Pope Pius XII for the strengthening of the United Nations to secure peace, he said: "Many devout Catholics, one fears, would hesitate to utter the kind of endorsement Pope Pius XII gave the United Nations . . . lest they be suspected of 'pinkiness' or 'fellow-travelingness' and general patriotic degeneracy." Our editorial conscience should be disturbed by such a telling observation on the impact upon us of negative anti-communism.

PROFESSIONAL ACCEPTANCE

Editorial immaturity has made it difficult for us to be accepted wholeheartedly in the world of journalism. For many years our press has been looked upon as a brash upstart, with nothing to contribute to the grown-up world and little potential for ever growing up. Shouldering this disdain with the humbleness of Uriah Heep, the Catholic press has been satisfied, in many cases, with a technically inferior product and, feeding on indifference, has nurtured an inferiority complex.

Yet the Catholic press has always had the basic element of good journalism—truth. Indeed, this has been the lodestar in all Catholic press action. If, to a degree, that press has succeeded in gaining new subscribers by selling the truth in house dress, it still has failed to gain the readership that its product warrants. Hundreds of school and parish campaigners have helped to better the financial status of the Catholic press; nobody has yet come up with the right formula for gaining Catholic readers.

Papers will be read when they are made more attractive through technical competence and when there is



insistence on sound thinking on the part of Catholic journalists. Technical progress will not preclude sound Catholic thought. The two are quite compatible, with the former serving as a tool to enhance and further the

effect of the latter. We must learn to combine sound technical progress with sound Catholic background. There is always the danger of misunderstanding the nature and function of Catholic journalism. It is not a matter of putting together textbook prose or documentation and calling the result a newspaper. The Catholic newspaper is not a "think" paper, nor is it merely a "well-dressed" paper—it's a mixture of both. Therefore the true Catholic journalist is both a thinker and a craftsman.

MOST URGENT PROBLEM

There are some, however, who suggest that the task of the Catholic journalist is simply to be a writer of depth, a "heavy" thinker, a sonorous expositor of things Catholic. And the more individualistic such a writer is, the more competent is he judged to produce what some people like to call a "journalism of significance." In reality this particular "journalism of significance" is a terrifying specter. It lapses into a personal cult—a narrow "I" view of everything. It encourages Catholic pedants rather than Catholic journalists.

The joyless "journalism of significance" decries the use of legitimate and competitive techniques to attract readers; though, obviously, Catholic editors will have to adopt modern techniques to reach the bulk of their potential readership. We cannot use the tools of twenty years ago and expect to increase circulation. All the "significant" writing in the world won't help if no one will read it.

Catholic journalists are not so sterile of ideas that they must ape every aspect of the secular press, or conform in every way to its competitive system of living. We can learn a lot from our secular contemporaries, and we need their cooperation in presenting to the world the Church as she really is. It does us small good to place too much emphasis on the deficiencies of the secular press, not admitting to ourselves or anyone else the undeniable truth—that without the good will of the secular press, we would find it hard to make any progress.

Our most urgent problem, then, is to set the news in its proper focus; to appreciate that there is a hierarchy of values and that the news must be measured against it. This requires of all Catholic journalists a serious study of Catholic social and political philosophy as presented by the recent Popes. Indeed, Catholic journalists have an awesome responsibility to themselves and their readers, if they are to live up to Pope Pius XI's admonition to the Catholic press: "You are my voice. I do not say that you make my voice heard, but that you are really my voice itself."

Catholics and Civil Liberties

Msgr. Francis J. Lally

WHEN ONE READS the history of American efforts on the civil-liberty front during the last few decades, it is plain that the general public does not look with particular confidence on these activities. Many people are likely, in fact, to be openly suspicious of those who have been working to keep the proper area of individual freedom unencumbered. The climate of our age is doubtless one that favors a strong sense of security; yet on the world scene we have been witnesses of the dread possibilities of total power ruthlessly administered against the rights of an entire citizenry. If Americans generally, in this mood of security, have been inclined to take the civil-liberty situation lightly, American Catholics, we must acknowledge, have taken it almost with indifference.

One large and looming exception must be made at the very beginning. On the defense of civil rights involving Negroes the Catholic Church has, in fact, the best record among the churches immediately concerned with the problem. Nor is this because there are actually vast numbers of Negro Catholics to be catered to; the proportion of colored Catholics is relatively small—less than half a million in a U. S. Negro population of 15 million. The Catholic position is not one, moreover, that is likely to endear it to certain Southern whites.

From both points of view, then, the Catholic stand is clearly not prompted by mere motives of self-interest. We can be grateful for our record here to the courageous leadership of churchmen who interpret the race problem strictly in terms of principle—whether it be Archbishop O'Boyle in Washington or Archbishop Ritter in St. Louis or, going farther south, the indomitable Archbishop Rummel in New Orleans or brave Bishop Waters in Raleigh. The work of the Church in this crisis, with all its special problems, is not merely an edification for America but a star of comfort for dark-skinned peoples all over the world. Nor will it be necessary to point out that the Catholic record in regard to labor is also an impressive one.

But it is unfortunate to have to contrast our concern for the Negro and the worker with our general lack of interest in other victims of some loss of civil liberty. To be sure, in these latter cases violations of rights are not likely to be so clear-cut as in the former, nor is the num-

ber of people involved usually so large. How often, none the less, do we note a lack of excitement or indignation in the Catholic press, platform or pulpit over a violation of freedom of speech or of the press, of academic freedom, the right of assembly, due process, of the right to freedom from unreasonable search and seizure, and so on through the list. Here and there among Catholics, we have, happily, spokesmen who have raised their single voices; but the chorus that should be heard is woefully silent. May we ask why?

AGES OF FAITH AND FREEDOM

The first reason that suggests itself is the prevalent feeling among Catholics that this subject is not one that has an historic concern for us at all. It is commonly believed in our American culture that the ancient dedication to human freedom, so movingly expressed by Sophocles' Antigone in the fifth century before Christ, somehow went underground in early Christian times and did not in fact reappear until it burst through the surface of men's consciousness in the excitement that preceded the French Revolution. This myth, a commonplace among our non-Catholic neighbors, is almost subconsciously accepted by most American Catholics and generates among us a kind of guilt, or at least apology, which does not encourage involvement in the cause of civil liberties.

It will not suffice to point out that liberty is a Catholic tradition, or that, as R. W. and A. J. Carlyle put it, "the history of civilization during the last two thousand years is primarily the history of the development of liberty, interrupted indeed on its political side by a curious but passing phase of absolutism in the 17th and 18th centuries..." (*History of Medieval Political Theory in the West*, Barnes and Noble, New York, 1950). The other notion is too popularly entrenched to be readily removed, but it must be made clear that men thought and fought through patristic and medieval times for the advancement of freedom, and that we have had to stand on their shoulders to reach our present eminence. The history of Christendom is full of the names of such heroes, and the Catholic nobles who forced the Magna Carta from King John have opposite numbers in every land in the ages before 1215, and indeed since.

The Ages of Faith were also, in truth, ages of freedom, and to them we are indebted for their proper portion of the progress of civil liberty. If Catholics today could be made to feel the continuity that links them genera-

MONSIGNOR LALLY, editor of the *Boston Pilot*, is a member of the board of directors of the Fund for the Republic.

tion by generation with the friends of freedom in ages past—from Thomas More and Nicholas of Cusa back to Gregory and Ambrose, and indeed to St. Paul and the evangelists—then the very force of tradition would catapult them into the forefront of a battle which will not in fact ever end, the struggle for human liberty. Our present silence is ingratitude to great men of earlier times and a scandal to the men of our own generation.

FREEDOM WITHOUT FAITH

Linked to this strange mood, there is an immediate reality which also does not encourage Catholic cooperation. It is the meaning that the idea of liberty has had among so many of our contemporaries, who draw their inspiration from sources philosophically unacceptable to us. It is a misfortune, as Maritain says, that the great democratic movements of modern times, especially those in Europe, have most often sought political emancipation under the aegis of a philosophy alien to the gospel.

Vitiated in this manner by a false ideology, the pursuit of freedom in modern times has had more than its share of excesses and errors, and so has made itself appear to many Catholics, who would truly wish to be sympathetic, to be no more than a fraud. Without questioning the large measure of dedication and good will that has marked the efforts of so many, we must plainly acknowledge that unless the concept of freedom is purified in the glowing traditions of Christianity, then (Maritain again), "Western civilization risks entering upon an endless night."

Challenged by totalitarianism and dizzy with technological progress, we now find it necessary to re-examine the sources of our long-accepted values—and central to these is the meaning of freedom. Where we Catholics have so long absented ourselves as unwelcome strangers, we must now enter as men with a message, as having a unique understanding of the meaning of liberty in the total pattern of human life. There is evidence that our presence will not now be unacceptable and that those long hostile will listen with some respect.

It is all very well, of course, to excuse ourselves as Catholics on the lofty grounds of philosophical and theological incompatibility in this matter of civil liberty; but some will ask why we were not able to join hands with our fellow democrats at least on the lower levels of concerted action. Even though we do not share the views of our neighbors on the origin and nature of liberty, we could many times have assisted them in the defense of some specific aspect of civic freedom. We could have cooperated, each from his own ideology, in a single endeavor. This sounds like an eminently practical, and indeed typically American, way of solving a problem; but it too raises its own practical problem.

While here and there a foray of the type described might have been possible, any effective and continued action on the civil-liberty front in America would have meant some form of cooperation with or endorsement of the American Civil Liberties Union. Most American Catholics, if I judge them correctly, have been reluctant to ally themselves with a group which in their view represented a totally secular, and in fact secularistic, ap-

proach to the problems of man and society. Those more competent may judge what validity this impression has had in reality. It is enough to record that the impression was sufficiently widespread to discourage membership in ACLU, even for most of the Catholics who had a clear concern for the problems of those suffering from civil disabilities.

There seems to have been a quiet feeling among certain ACLU people, moreover, that Catholics were not in fact sympathetic to the civil-liberty issue, and might in truth have problems of conscience on the subject if they took seriously the demands of freedom on the one side and the requirements of their religion on the other. Whatever the explanation, the fact is that Catholic representation in the ACLU membership has always been quite small. With such a barrier between Catholics and the principal civil-liberty organization in the country, it may not be so remarkable that Catholics have been less active than their neighbors in the day-to-day struggles on civil-liberty questions. Many a stick and stone certainly must be removed on both sides of the fence here before we have a soil ready for fruitful planting.

SHIFTING THE BURDEN

It may be that there are other reasons more persuasive than those we have mentioned why American Catholics find themselves so often defending authority against freedom, law against liberty. One argument that cannot be used, however, is that the various races represented in American Catholicism have too long experienced authoritarian regimes in other lands to be interested in democratic liberty here. This nonsense occasionally gets a hearing even among informed people. Actually, the earliest Catholics in the United States were largely English-descendants, indeed, of the Catholics of Magna Carta. These were reinforced notably by the French, Germans, Irish, Italians and Slavs. Modern history has seen no greater fighters for freedom than these.

Yet we must face the fact that, despite this history, these same freedom fighters, once arrived on the American scene, are content to let others carry the civil-liberty burden. The Irish, it is commonly asserted, have given a special flavor to the Church in America and have stamped it with their own tradition. In this connection some people have asked how it is that the sons of those who a generation ago gave a unique ignominy to the name "informer" are often the ones who in our present security context seem ready to give to a similar function something like a heroic status.

The parallel is not an accurate one, and the charge cannot be sustained, for the values at stake are quite different. But one may properly ask if a hunger strike in the name of civil liberty in New York could possibly excite first-generation Irish-Americans to the degree that Terence MacSwiney's in Brixton Prison did in 1920. It will take an analysis more profound than we can essay here to answer that question or to find out why the fires once blazing for freedom have been so carefully banked among American Catholics. This much is perfectly clear, however—the time has come to bring them once again to a new incandescence.

Our Debt to the American Indian

Dana Ann Rush

THE MAJORITY OF AMERICANS are not aware that within our borders there is a racial group as poor as any of the impoverished peoples of Asia or Africa. While we have been sending billions of dollars abroad to raise the economic level of destitute foreign nations, the American Indians, living below a decent standard, have a life expectancy of only 36 years, and on some reservations not more than 20 years.

Lack of nutritious food, poor sanitary conditions, and inadequate medical care are the causes of their high mortality rate. Glen L. Emmons, shortly after his appointment in 1953 as Commissioner of the Bureau of Indian affairs, stated that medical service for the Indians was fifty years behind that for non-Indian Americans. Dr. John R. Shaw, chief of the Bureau's Health Branch, reported in 1954 that there were 3,000 "seed-ing" cases of tuberculosis on the Navaho Reservation that were not hospitalized.

As late as 1954, more than one-half of the school-age Navahos were unable to enter school because the Government had failed to provide schools and teachers for them—had not, in a word, lived up to the treaty of 1868 which the Navahos had signed with the United States and which promised adequate school facilities.

DOMESTIC POINT FOUR

Through a number of emergency programs—trailer schools and the transfer of children to boarding schools in adjacent States—the school shortage has been remedied. In fact, this particular reservation is an example of what can be done for destitute Indian reservations through a domestic Point Four program. In 1950, the Navaho-Hopi Rehabilitation Program was adopted, and Congress appropriated around \$88 million to be spent within ten years. In 1957, its seventh year, the reservations not only have more schools, but some of their arid acres are under irrigation and a few paved highways make traveling easier.

Organizations working for the welfare of the Indians—the Marquette League for Catholic Indian Missions, the Association on American Indian Affairs and the National Congress of American Indians—advocate the enactment of an Indian Point Four program and oppose the relocation of Indians to industrial centers.

MISS RUSH has for seven years been associated with the Marquette League for Catholic Indian Missions. At present she is director of publications for the League.

The poverty that prevails among the Indians is not, as many believe, the result of shiftlessness. Their sufferings come from the indifference of the American public, from a century of Government mismanagement of Indian affairs, and from the fact that in exchange for 2.5 million square miles of the best land within our borders, the Indians were given mostly unprofitable land, land the white man did not want because he could not make it yield him a living.

Moreover, the red man was left no other resources for earning a living than this submarginal land. There are no industrial plants in his country, no jobs from various occupations found in towns and cities, because it takes a prosperous countryside to establish a prosperous town.

In contrast with these unhappy conditions are the high principles expressed in the United States' Indian policy. Our country is the only one in world history credited with attempting to deal justly with conquered aborigines. Shortly after we became a nation, Chief Justice John Marshall ruled that the Indians, because of centuries of prior occupation, had a natural right to their land. Thereafter land was bought from them with the same formality as from a foreign nation. Most of the 400 treaties between the Indians and the United States that are found in the archives of Washington concern real-estate deals.

The present abysmal poverty of these First Americans stems from man's greed for land. From the days of Davy Crockett, Daniel Boone and other pioneer frontiersmen, the Indians' natural rights to their homelands were violated. And despite the fact that we have possession of all the land that once belonged to the Indians, with the exception of a few dusty acres, legislation passed in 1953 and bills that will come before the 85th Congress when it convenes in January raise new threats. These laws and proposed laws are labeled by Joseph R. Garry, the Coeur d'Alene Indian who heads the National Congress of American Indians, as "further designs to reduce the Indian land holdings."

A review of Indian land history may answer the question: "What do we owe the American Indians?"

The American colonists based their rights to the land on rules created by Anglo-Saxon jurisprudence. That is, title to the land rested originally with the sovereign, who made grants to his lords, and they in turn had power to make further grants. Though the colonists bought land from the Indians, they did so only in order to avoid hostilities.

Chief Justice Marshall was free to invoke the Anglo-Saxon land theory, but he refused. Instead he recognized the Indians' aboriginal rights. The late Felix S. Cohen, author of many learned articles on Indians, traced the concept of this ruling back to a professor in a Spanish university in the days of the conquistadors. In 1537, Pope Paul III in a bull defined the concept when he declared that "the said Indians and all other peoples who may be discovered by Christians are by no means to be deprived of their liberty or the possession of their property."

By 1840, the Indians had ceded almost all their territory east of the Mississippi. Many treaties were made under duress and the land bought at unfair prices. In some cases the Indians were disarmed and forced to march to a new reservation.

"The chief task of the Government's Indian agent for the first fifty years of our national existence," says a recent Government pamphlet, "was to secure Indian land for the white settlers." These land-hungry Americans pushed the frontier farther and farther west, regardless of whether it was into land that we had guaranteed to the Indians in a solemn treaty for "so long as the sun set in the west."

In those covered-wagon days, the white settlers took the land they wanted, and defended with the shotgun their right to keep it. "The only good Indian is a dead one," expressed their sentiment. When a U. S. marshal arrived on the scene, more often than not he was persuaded to settle the dispute by removing the Indians to another area. Each move meant the surrender of large tracts of Indian land, which was either opened for homesteading or given by Congress to the railroad companies or to the new States which were being established.

The Osage Indians, subjects of the Americans' favorite Cinderella story, were moved ten times between 1808 and 1870, each time to a less desirable location. They were the last of 20 tribes to be settled in the Indian Territory (now Oklahoma), and consequently received what was considered the "ash heap" of the region. They were miserably poor on their sandy acres—until oil was discovered there. At the peak of the oil boom (1925), each Osage received \$13,200 annually for his share in the communally owned property.

GOVERNMENT AND THE INDIANS

In 1871 Congress asserted its right to deal directly with the Indians. Contracts, not treaties, became the term applied to those pieces of parchment bearing the seal of the United States which we had treated with no more respect than if they had been "scraps of paper."

But our national conscience again asserted itself. To protect the Indian, who was not considered competent to operate in the white man's economy, his land was put under the trusteeship of the Federal Government. Indian land, of course, had been tax-free during the era when the tribes were regarded as foreign nations. It remained tax-free under the Government's trusteeship.

But by 1887 the white settlers again became restless—

they wanted more land. The General Allotment Act of 1887 abrogated trust protection. Individual Indians, judged competent to handle their own affairs, were granted fee patents of their tribal holdings. During the time the law was in force, the Indians lost 88 million acres of their best land.

ON THE WARPATH

In 1934 the Indian Reorganization Act terminated the General Allotment Act and, it was believed, postponed indefinitely the removal of trust protection over Indian reservations. But in August, 1953, House Concurrent Resolution 108 enunciated a proposal not only to terminate the trusteeship, but for Federal withdrawal from Indian affairs in general. It was followed by bills proposing "termination" of the trustee status of some ten tribes in a dozen different States.

The Indians and their friends went on the warpath. President Gary of the National Congress of American Indians called the measures the gravest threat in many years against his people. Termination meant the end of freedom from land taxation, an exemption which the Indians considered as compensation for the many thousands of acres taken from them in the different land exchanges. Moreover, since most of the reservations are made up of submarginal land, they feared that much of their remaining land would be lost should they be unable to carry the burden of taxes.

Six Indian reservations were "terminated" before the Indians and their friends were able to rally sentiment to their side. So far, however, HCR 108 has never been rescinded, though champions of justice have pronounced it "a compromise of legal and moral issues, as well as unwise from the economic point of view."

It is up to our generation, according to LaVerne Madigan, executive secretary of the Association on American Indian Affairs, to decide whether the Indian peoples of the Great Plains—the Sioux, Winnebagoes, Omahas and other tribes of the Dakotas and Nebraska—shall survive with self-esteem in communities simultaneously Indian and American, or whether they shall survive as landless individuals, migrating desolately from camp to camp. "The forces allied to cause or condone the breakdown of these Indian reservations," declares Mrs. Madigan, "are organized stock growers of the Dakotas and Nebraska—powerful in State and Federal politics, and who covet Indian lands."

The American press forced Congress to enact the Navaho-Hopi Rehabilitation Program after the blizzard of 1949 focused the eyes of the world on the Navaho Reservation, where one baby out of every four died before the age of five and the TB rate was 28 times higher than that in non-Indian communities. People who love justice and scorn greed can force Congress to inaugurate an Indian Point Four Program now for all of these much-abused Americans. As Msgr. Bernard J. Cullen, director general of the Marquette League, says: "Every American who has found prosperity in the New World should see to it that the original owners of our rich country receive an equal chance to share America's bounty."

State of the Question

ANOTHER LOOK AT A CONTROVERSIAL ADDRESS

In his now-famous December 15 talk to Washington's John Carroll Society, Rev. John J. Cavanaugh, C.S.C., former president of Notre Dame University, reviewed some of the shortcomings of American Catholic education. In an editorial (1/11/58) we questioned the wisdom of his talk and the manner of its divulgence. Several of our readers have asked to be heard on this subject. The first is Father Cavanaugh himself.

TO THE EDITOR: As one voice from the Notre Dame campus, I speak a word of thanks for the fine friendship you showed to the university and its friends in the introduction to your editorial on my recent talk in Washington (AM. 1/11/58).

Naturally, if I made a public-relations blunder of "major dimensions," I regret it. But let us wonder together about the "blunder."

All of us Catholics are concerned, you agree, about the dearth of Catholic leadership, intellectual and social. According to your editorial, we had, in speaking of the deficiency, observed a kind of appropriate arcanum. The discussion of our inadequacies in the schools, colleges and universities had, properly you thought, taken place in the "confines of professional and learned associations" among "learned groups at closed sessions."

My strong feeling is that this self-imposed arcanum is the worst possible public relations, because the remedies lie, not only in the minds and hands of the learned and the professional, but also in the "constituencies" of these institutions—in the students, parents, alumni and friends.

Even head administrators work much more effectively when a sense of urgency about the need for top Catholic leadership is moving in the constituencies. Stiffer admission standards, better-organized curricula that call for harder work, the need for more ample research programs, the improvement of lay-faculty status and salaries, the upgrading of teachers according to their ability to stimulate and open up young minds to critical and creative work—these are immeasurably advanced by an expect-

tant and even demanding constituency.

You fear public knowledge—in the papers of Washington, New York, Chicago, Canada and elsewhere—of how we feel about our shortcomings. I have no such fear, unless we fail to do everything possible to make our institutions—not merely average, ordinary, mediocre—but first-rate.

Nothing I have said excludes, by the way, my genuine admiration for what has been accomplished, in spite of many hardships, by Catholic education. Nor do I lose sight of the important moral and spiritual contribution we make. It is fraud, however, to be satisfied with moral and spiritual values if we think of them and offer them as a substitute for the development of the mind.

Once an institution, large or small, determines what is first-rate educational work and sets out with all the means at its disposal in an unyielding commitment to the highest excellence, things begin to happen. For one thing, support from Catholic and non-Catholic sources quickly increases. Evidence is available to prove this point; and this evidence includes generosity on the part of corporations, foundations and individuals who are non-Catholic. Only out of a courageous commitment to the highest excellence will leadership in both institution and individual emerge.

Among your constant readers, I surely hope, are many thousands of Catholic alumni and alumnae. They, as well as the professional educators, should know all about the disproportion of Catholic leadership in American life; they should know fully the terms upon which such leadership is to be created.

These alumni and alumnae, and others, can and will help Catholic educa-

tors. To instill respect in homes for high scholarship; to form habits in the young of serious, selected reading and of concentrated study; to convince the young that scholarly and cultural interests are almost as wholesome as wearing hours on the playfield or meditating on the Wild West—to do all of this is to help.

Frank talk about this dearth of Catholic leadership, even to the "public," may, in time, convince many more adults that education begins in earnest after the reception of an undergraduate degree, that if our graduates are to move into top executive positions and take leading parts in government and public affairs, they must do something in an orderly and constructive way about the development of their minds, that reading comics, the sports page and the best-seller, heard about casually and superficially at cocktails or tea, won't develop a first-rate mind.

The secrecy you advocate is not required by good taste. It is not edifying to the public. It neither protects nor improves the Catholic reputation. It simply helps to smother the potentials of leadership that are abundant in our Catholic people.

(REV.) JOHN J. CAVANAUGH, C.S.C.
Notre Dame, Ind.

[We share Father Cavanaugh's desire to see this important and intricate question brought home to all U. S. Catholics. Our difference with him is over how this end is to be achieved. Father Cavanaugh says we advocate "secrecy." We do not. However, we do advocate discretion. Discretion is needed in order to avoid half truths and distortions in the public press. We feel that in giving his Washington address Father Cavanaugh did not take sufficient account of its repercussions in the press and elsewhere. We place his public-relations "blunder" here rather than in some violation of the "arcanum." EDITOR]

TO THE EDITOR: The editorial on Fr. Cavanaugh's talk left several questions unanswered.

First, do we normally assume that "learned groups" and "learned journals" (no doubt of AMERICA's caliber) are the proper place to sow the seeds of change?

Second, does Fr. Cavanaugh profess to be a member of these somewhat es-

teric societies (like AMERICA-writers), so that his allegiance should be with them rather than with the Washington Post?

Third, why do those who "administer and guide the destinies of our growing elementary and secondary school systems" deserve immunity from the assaults of the "public-relations offices, wire services and city desks"?

So far as I personally am concerned, I violently disagree with Fr. Cavanaugh, as I do with Msgr. Ellis, Fr. Weigel and Fr. Fichter. I'll put my chips on Fr. Thomas T. McAvoy and his very sane thesis that we should forget about the number of our intellectuals and just create a couple, at least.

BOB MASS

Cincinnati, Ohio

TO THE EDITOR: The strictures laid upon the quality of Catholic education by the former president of Notre Dame, to the extent that they are true, are equally applicable to the total structure of American education. One mischievous result of Father Cavanaugh's talk to the John Carroll Society is the general impression that the sad state of affairs he depicts is something peculiar to Catholic schools.

To say nothing of public school education, one could easily prepare just as serious an indictment of all American education by collecting excerpts from the reports of admission officers and speeches of graduate school deans in church-related, state-supported or private institutions.

It is important to recognize our educational deficiencies everywhere so that we can work toward remedying them wherever they exist.

J. FARLEY BURNS

Tenafly, N. J.

TO THE EDITOR: In regard to the talk of Fr. Cavanaugh and the lack of Catholic intellectuals, I wish someone would offer us a balance sheet, showing in what fields, intellectual and otherwise, we are up to par or possibly even ahead of others, and those in which we are behind. Inclusion of highly skilled and semi-intellectual work could be of value in diagnosing our difficulties and possible weaknesses.

Thus, I am told that we are well up to our quota in medicine and law, and

far ahead in the armed services and in the FBI and U. S. Secret Service. A few years ago the *Christian Science Monitor* published a complaint that too many Catholics were employed in secret government departments.

Another thing to be noted is that our critics have taken as definitive the non-Catholic estimate of what constitutes an intellectual. What is the matter with theology, philosophy and the rational sciences generally? Spirituality—the sci-

ence of the saints—is regarded outside the Church as emotionalism.

Above are points that come immediately to mind after reading your editorial. It seems to me it is high time for someone to give us a full list of intellectual pursuits, with a fair estimate of the percentage of Catholics in each of them. Then we can consider "Why?" and what we should do about it.

(Rt. Rev.) H. D. BUCHANAN

El Paso, Texas

The Dangers of Self-Criticism

IN THE CURRENT FUROR over the quality of Catholic higher education and the condition of Catholic intellectual life in this country, it is good, I think, to seriously consider the point made by Father James Maguire, S.J., president of Loyola University of Chicago.

Commenting on the recent criticism of Catholic colleges and universities by Father John Cavanaugh, C.S.C., former president of the University of Notre Dame, Father Maguire said that criticisms of our schools which omit recognition of their excellences, "could seriously impair confidence" in such schools.

"Focusing the spotlight of publicity exclusively on an acknowledged limitation of these institutions may seriously shake the confidence of thousands of potential friends and thus deprive them of the very financial support needed to remedy recognized academic deficiencies," said Father Maguire.

The Loyola president listed some of the specific excellences of Catholic college education: the students' "intimate familiarity with the riches of philosophy and theology"; their learning of the "accumulated knowledge of the past"; the opportunity to develop their "moral and religious character" through "counseling on religious and moral problems, through spiritual retreats . . . [and] intelligent participation in religious exercises."

There are "excellences" in our Catholic colleges and any criticism that implies differently may well do the cause of Catholic higher education more harm than good. And, relative to the situation in non-Catholic universities, these excellences bulk considerably larger. . . .

What we must keep is a perspective as we read the vitally-needed criticisms of our schools by the Cavanaughs, Ellis's and Weigels. These men are not suggesting that our colleges and universities are so weak they should be abandoned. These men are committed to Catholic higher education or they would not be clamoring for its improvement.

The inherent danger in all self-criticism is that it will be misunderstood, or that it will be misused by zealots who lack the maturity of the critics. But if there be complacency in mediocrity in some areas of Catholic higher education, there will be no reform until criticism has performed its function. The critics are serving education well. The dangers of criticism will be negligible if we keep in mind that it is the bath water, not the baby (and his excellences), that we want to eliminate.

DONALD McDONALD

Essays of Our Day, January 16, 1958

Dear Friends:



Usually, when we print the names of our ASSOCIATES—both those newly enrolled and familiar names that have been listed here for many years—we first express our thanks to them, and then add an appeal to others among our readers to join them.

This time, with the understanding that our ASSOCIATES will not think us any the less grateful, we presume to reverse the order and address ourselves first to all those readers who have not yet seriously asked themselves whether or not they are in a position to become ASSOCIATES of AMERICA.

If you are not an ASSOCIATE, would you please give some thought to the possibility of becoming one? We know that you don't need any extended arguments to convince you that we need your generous financial support. In these inflationary times, any small-circulation magazine must swim upstream against a flood of constantly rising costs—for paper, printing, postage and all the unnumbered incidentals that go into a weekly journal like AMERICA.

So, after taking a good look into your conscience and your pocketbook, see if you can afford to join AMERICA'S ASSOCIATES. We hope the verdict will be in the affirmative.

Finally, our warmest thanks to those whose names are printed here—and to all our ASSOCIATES as well—for their great generosity and for the gracious good wishes they have extended to us whose vocation it is to labor as priests in the apostolate of the Catholic press. We have written to all of you to tell you how deeply appreciative we are, but we welcome this occasion to remind you once again of our gratitude.

Most cordially

Phurston U. Davis, Jr.

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BOOKS

The Liturgical Movement: An Appraisal

THE AMERICAN PARISH AND THE ROMAN LITURGY

By Rev. H. A. Reinhold. MacMillan. 148p. \$3.50

This courageous, stimulating book was prepared for publication during a period of infirmity incapacitating the author



for the pastoral work he so clearly loves. The content and spirit of the book itself will commend it to the zealous partisans, clergy and

laity alike, of the movement for liturgical reform.

Fr. Reinhold is at his best when he puts his erudition and passion for perfection to work in behalf of a more satisfactory service by the liturgy to the teaching and sanctifying work of the Church. His basic contention is that American parishes (most parishes everywhere?) fail to profit as they could and should from the enormous potential that the liturgy, properly understood and utilized, brings to the inculcation of divine truth and the communication of divine life. In the positive passages where he describes that potential and pleads for its realization, Fr. Reinhold's arguments are at once attractive and cogent; on the few occasions when he lapses from the high level of his positive presentation to score a point against the less informed or less sensitive, his own case suffers.

It is important that Fr. Reinhold's case for a more intelligent and enthusiastic insight into the liturgy not suffer in its presentation, for his is the best case for liturgical emphasis and for the pertinence of the liturgy that is being made among us now that Fr. Virgil Michel can write no more. The present book is perhaps too hastily written to do full justice to that claim, but it brings together some of Fr. Reinhold's best themes: the relation between personal devotion and the liturgical spirit, the uses and abuses of sacramentals, the functions and limits of symbolism, the essential ties between the liturgy and the life of a truly Catholic parish, the Christian meaning of Sunday, the liturgical

calendar and the devout life. In what he says on these themes, and for all the avenues of thought which he opens up beyond what he actually says, Fr. Reinhold proves himself a safe, sure guide to liturgical spirituality, one for whose learned and loving reflections countless souls will long be grateful.

Fr. Reinhold presents the case for a greatly increased use of the vernacular in the liturgy so straightforwardly that he will be the first to welcome the candor of those who do not find his presentation on this point as persuasive as it is forthright. Members of the Vernacular Society will be grateful for the strong support he gives them and will find his *excursus* (his own word) into the question of Latin in the liturgy a handy summary of their favorite arguments.

Others will feel that he stacks the cards against those of us who feel strongly that Latin has important social, historical, theological and liturgical roles to play in the Roman Rite, certainly in our generation. With uncharacteristic oversimplification, he so states the arguments of the Latinists that he is able to dispose of them readily and in rapid parentheses. There is a good case for increased use of the vernacular in the liturgy, but the case for Latin, especially in the Mass, is enormously greater than Fr. Reinhold permits himself to admit in the brief pages which he devotes to this grave question.

However, it is good that this, too, be debated in an age when so many and such great debates are helping to clarify God's will for His people. Such debates call for great courage, great competence and great love for the Church. These, and many more good things as well, the thoughtful reader will find in this provocative and informative book.

+JOHN WRIGHT
BISHOP OF WORCESTER

Rich Christian Wisdom

ON THE PHILOSOPHY OF HISTORY

By Jacques Maritain. Scribner. 180p. \$3.50

This latest work by one of the best known Catholic philosophers in the world today is very modest in its aims. The slightly reworked version of a series

of lectures given at Notre Dame in 1955, it does not pretend to be a full-dress scholarly exposé of that comparatively recent and still all-too-amorphous branch of thought called the "philosophy of history." It is rather a summing up and synthesis of the author's various reflections and insights on the subject scattered throughout the vast body of his writings over the years, with some new material added.

But despite the fragmentary and avowedly incomplete character of the present work, it is remarkable how rich and unified a view it succeeds in presenting. It might well be the best introduction from a Catholic perspective for those seeking initiation into the field.

The first problem taken up is that of the status of the philosophy of history within the hierarchy of knowledge as a whole and its special relation to theology. On the one hand Maritain maintains that no adequate philosophy of history is possible without close and explicit dependence on the data of Judaeo-Christian revelation, since the whole of concrete human history is actually enveloped within the supernatural economy of salvation. On the other hand he insists that there remains a legitimate distinction between a theology and a philosophy of history.

Such a theology should be concerned only with the supernatural dimension of human history as made concrete in the Church and ordered to an end beyond this world. A philosophy of history should confine itself to the development of human history precisely in its this-worldly aspect, as ordered to goals located within the span of terrestrial history itself. The resulting philosophy of history would then find its place in the hierarchy of sciences as a subdivision or extension of moral philosophy.

The conclusions of the philosophy of history must be arrived at, Maritain shows, by a synthesis of empirical or inductively discovered laws and pre-established philosophical and theological truths. He gives us some samples of these conclusions grouped under two main types of laws. The first he calls "functional laws" of constant interrelationships, such as the law of the parallel growth of good and evil, the law of the world repercussion of crucial events, the law of growth in awareness, and so on.

The second are "vectorial laws" governing limited segments or phases of development, such as the laws of passage from magical to rational cultures and from sacred to secular civilizations, the law of the advance of moral conscience, etc.

The book concludes with some general reflections on God and the mystery of "the world," in which the paradoxical relations of the Christian to worldly progress are analyzed with admirable penetration and finesse.

Though there is much in this slender and modest book that is tentative, incomplete and perhaps unduly lacking in rigor of thought and expression, this is more than compensated for by the abundance of profound and illuminating reflections proceeding from the rich Christian wisdom of Maritain, the Christian philosopher, at his best.

W. NORRIS CLARKE

Diplomatic History

FINAL REPORT

By Colonel Jozef Beck. Speller. 278p. \$6

It was an excellent idea to publish an English translation of the diplomatic memoirs which Col. Jozef Beck, Foreign Minister of Poland from November 1932 to September, 1939, wrote during his internment in Rumania where he died in 1944. The book is conceived as a "last report" submitted by the Legionary of 1914 to his beloved Commandant, Jozef Pilsudski, whose instructions he faithfully followed until the marshal's death in 1935 and whose policy he wanted to continue throughout the crisis of the next four years. These memoirs are a primary source of great importance because they are so highly personal and therefore reveal with unrestricted sincerity the motivations of Beck's decisions.

The colonel is convincing as far as he explains that a cautious balance between Nazi Germany and Soviet Russia, without any "submission of Polish politics to influences coming either from Berlin or from Moscow," was under the given circumstances the only possible foreign policy for a diplomat who wanted to safeguard the vital interests, the real independence and the honor of Poland. If that policy ultimately failed, it was indeed for reasons beyond the control of Poland and her Foreign Minister.

That minister, however, is less convincing in the attempt to vindicate all the details of his tireless activities, which frequently appear influenced by his sympathies and even more by his antipathies regarding other nations and their leaders. His comments on both allies and antagonists are interesting and provocative, though not always free from questionable interpretations. These

were understandable at the given moment but he did not revise them even after the tragic experiences at the end of his glamorous career.

The main part of the memoirs, up to the fall of 1938, which he dictated in the winter of 1939-40, and the particularly valuable "Commentaries to the Diplomatic History of World War II" (or rather to its origin and the September campaign), are followed by fragments of a study concerning "twenty years of international politics," which he began to write in March, 1943. He completed, however, only his analysis of "international institutions and accords" where his criticism of the League of Nations definitely goes too far. Unfortunately, he could not express his opinions on the future organization of international life, which were to be given in his conclusions. Yet, as it is, Beck's posthumous work is a rich source of information which no serious student of the diplomatic history of the 'thirties of our century can possibly disregard.

OSCAR HALECKI



THREE CRITICAL YEARS, 1904, 1905, 1906.

By Maurice Paleologue. Speller. 312p. \$6

This is a valuable contribution to the history of diplomacy. In his previous books, Mr. Paléologue had described many a great event which he witnessed during his long career. In the present synthesis of his diaries, the author gives us, so to say, the prolog of things to come. During these "critical years," Mr. Paléologue (later French Ambassador to Russia) held the post of a deputy-director of political affairs at the French Foreign Ministry; he served under minister Delcassé, who shaped French policy in that era. This was the time when problems in Europe, Asia and Africa (French Morocco) reached their boiling point.

Among other things, France herself was divided as to her attitude toward Italy: the French Catholics demanded a firm stand as to obedience to the Holy

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See, the anti-clericals sought friendly relations with the King of Italy, who had despoiled the Papacy. The second alternative was chosen, and relations with the Vatican were severed. However, the shocking revelations concerning French Minister of War André, who kept records of army officers who were "clerical minded" or simply attended religious services, startled the anti-clericals themselves. Nevertheless, they expelled the religious orders from France, on August 5, 1904. The author quotes the words uttered by Pope Pius X on this tragic occasion: "The Church has triumphed in many worse trials. . . the tribulations in store for the faithful and the clergy in France will at least have the advantage of showing mankind the diabolical wickedness of atheist governments."

Mr. Paléologue's diaries offer a key to many a chamber of so-called "secret diplomacy." To be sure, there were then no sensational interviews offered to the public at large. But there was a great deal of international "gossip" around dinner-tables and tea-parties. On those troubled, stirring times, when European statesmen felt that war with Germany was inevitable and Kaiser Wilhelm was using every machination to bring Russia's Czar Nicholas II into his camp, these intimate diaries shed considerable and most interesting light.

HELENE ISWOLSKY

THE BOOK OF THE EARTH

Edited by A. C. Sectorsky. Appleton-Century-Crofts. 488p. \$12.50

This most readable book is an illustrated anthology of man's literary response to the earth about him. Its six sections picture graphically and with deep emotion the "triumph and tragedy, the frustration and humor of man's exploration of the unknown realms of his planet." Much of the subject matter is presented more for its literary quality than for its scientific accuracy. Lively and unfamiliar shorter selections have been included rather than old favorites or longer writings. These realistic descriptions show man in his many-sided relation to the earth. The picture is sometimes not a pretty one, because men have always been aggressive, and impatient for adventure and quick wealth; they are often surly and selfish, and many times consider earth more as a treasure to be plundered than a home to live in.

"Men Venture on the Earth" consists of thrilling selections on exploration.

These accounts include Tazieff's journey into the jaws of an active volcano; Scott's diary of his fatal battle with cold, risking his life in his attempt to be the first to reach the South Pole. Tales of exploration in underground caves by Beebe and others are hypnotically vivid.

The fight for life itself and for quick millions from the earth's storehouse is the story of "Men Live and Work on the Earth." Pearl Buck, Sam Davis of Comstock silver-boom fame, Defoe, Paton and others spin entrancing stories of land-grabbing thievery; of the lives of deep-trench gangs who move mountains of mud to make subways; of the 1906 San Francisco earthquake; and of claim jumping.

"Men against the Earth" is the exciting and often heartbreaking picture of man's attempt to wrest a living from the earth's mines. Dreiser, Richardson, Mark Twain and many others fill a hundred captivating pages with moving stories of miners trapped in the depths of the earth; they tell of digging for gold and diamonds, its hazards, mirages, its intrigue and illusory rewards.

The final section, culled from old and new writings, tells of man's amazement at, his ignorance of, the mysteries of his globe, and the hoaxes perpetrated on him because of his credulity. The resurrection of the Cardiff Giant and the sawing-off of Manhattan Island are only two of the fascinating and often hilarious stories of the final part of this amazing anthology.

The Book of the Earth is superbly illustrated by dozens of pages of vivid photographs. Mr. Sectorsky has given us a most timely book, appearing as it does in the International Geophysical Year. It is unfortunate that a book so close to the lives of men in subject and in literary appeal is not equally adapted in price to the pocketbook of the common man.

JAMES W. SKEHAN

THE CHURCH AND MODERN SCIENCE

By P. J. McLaughlin. Philosophical Library. 374p. \$7.50

This fine book should be in the library of every scientist. It is divided into two parts. The first deals with the nature of science; the second consists mostly of addresses by the present Holy Father to scientific bodies, especially the Pontifical Academy of Science, or of encyclicals by the same Pontiff.

Most of Part I is devoted to a discussion of the various meanings of "law" in order to clarify the understanding of this

term in science. Since science deals with nature, the laws of science are sometimes referred to as "natural laws." However, it is pointed out that "a law of nature, a natural law or physical law is quite different from natural law" (p. 41). The latter imposes an obligation, whereas the former does not.

A physical law "merely describes regular behavior" and "is based on two important assumptions which are not infrequently taken for granted." These are the uniformity of nature and the validity of inductive generalization. Physical law is "progressive" and "corrigible," inasmuch as "the man of science no longer claims finality for his laws. . . his law is provisional." Physical laws are also "schematic"; only approximations to the truth. On the other hand the author decries the interpretation of physical law by some philosophers as only mathematical, expressing purely formal relations.

The scientific method is discussed at some length. Like Conant (*Science and Common Sense*), the author holds that there is no one "scientific method" but as many as there are separate sciences. However, all of these have certain characteristics in common. First, scientific method is rational; it is "an elaboration of common sense" but it goes deeper because it is more complex, more highly organized and specialized. Secondly, it deals with physical rather than logical classes. Thirdly, it is constantly evolving. Finally, it is self-correcting, in that it drops whatever does not stand up to criticism.

The book ends with an appendix on "The Church's Attitude toward Miracles" and a fine bibliography and index.

P. H. YANCEY

GATES OF FEAR

By Barnaby Conrad. Crowell. 337p. \$7.50

Though the American Barnaby Conrad was once billed with no less a light of the bull world than the great Belmonte, and has more than a scraping acquaintance with outstanding stalwarts of cape and sword like Arruza, the pride of Mexico, his latest fascinating volume is in no way marred by the chatty intrusion of the perpendicular pronoun. He was, and he still is, an *aficionado práctico*, an amateur matador, but with a most refreshing sense of humor in his own regard; for he informs his reader that he still fights only when he "can find a tubercular enough bull." As a successful student of painting, too, and a well-

traveled Foreign Service Officer, vitally sensitive to human color and the dramatic, he has almost inevitably turned out gripping and eminently readable pages about an art in which the American public itself has been showing a great deal of interest in recent years.

But *Gates of Fear* is not a treatise in defense of the brave show that fires the feelings of so many millions in the Latin world from Mother Spain to Peru. The American enthusiast will be taken aback by the author's inclusion of an antagonist's eight impressively reasoned pages against fighting the bulls, without even attempting a rebuttal! Perhaps the book itself, with its thrilling photographs and numerous sketches done by the author himself, is the answer. Barnaby Conrad the artist, with countless golden afternoons of travesty and tragedy, defiance and terror behind him, has simply faced up to a reality and has managed to fix it on lasting canvas. The objective fact is that in Spain 241 *corridos* took place in 1915; in 1945 there were 288. So stark is Conrad's picture of the "Gates of Fear and the men who wait, pale and with pounding hearts, to see what is going to come out of the dark tunnel," so marvelously does he communicate the excitement of the yellow sand, that the man who races along with his words almost finds himself on his knees aping Arruza's *pases*. The book is an anthology of human crisis, a practical, concrete analysis of courage.

Though most of the author's chapters bear the names of various bullrings in Spain and the Americas, he talks more about *men* than the *plazas*. And he runs the gamut in his review of the great names borne by those who believe that a torero should be as brave as the bull, and a little less intelligent: the convalescent Fortuna, who almost thirty years ago caped a runaway bull away from before a handful of cowering pedestrians in a dead-end street in the nation's capital; Litri, whose psychological drives seem to be an open book to Conrad; superb and arrogant Manolete, who knew fear: "My knees start to quake when I first see my name on the posters and they don't stop until the end of the season"—Manolete, the tragic character who came to learn on the horns that nothing fails like success, that nothing but the idol's sacrifice can ever satisfy the pressing mob.

Perhaps, *tout à son insu*, Barnaby Conrad with his *Gates of Fear* has contributed greatly to our Anglo-Saxon understanding of crusading Spain—a land whose men have stubbornly steeled themselves against the enemy from with-

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out and at the same time have planted their feet in the sand against the gibbering and unmaning enemy from within—crippling and devastating fear in the afternoon. "There is something universal in bullfighting that touches all of us," he concludes, "... bullfighting is a lonely, formal, anguished microcosm of what happens to every man, sometimes even in an office, strangled by the glue on the envelopes." And "the gates will swing as long as men have the courage to stand the sight of what comes out of them."

FRANK FADNER

A HANDBOOK OF JAZZ

By Barry Ulanov. Viking. 248p. \$3.50

THAT CRAZY AMERICAN MUSIC

By Elliot Paul. Bobbs-Merrill. 317p. \$4

Despite its title, *A Handbook of Jazz* is more than a reference work. It includes, to be sure, a Who's Who of jazz musicians, a jazz glossary, lists of recordings, and information about the history, instruments and schools of jazz. But it also contains essays on such controversial subjects as the judging of jazz, the place of jazz as a creative art, and the explanation of, as well as the remedy for, "the failure of jazz musicians to show much esteem for the moral life."

Some of Mr. Ulanov's judgments are courageously independent. He denies, for example, the currently popular theory of the essential Africanism of jazz. "The harder one listens to jazz," he says, "the more one hears European rather than African influences. . . Theoretically the connection with Africa is attractive, romantic, not altogether unpersuasive; to the ear it is only the most dubious of ancestries."

The author's conclusion on the place of jazz is especially arresting:

Ours may be a minor civilization, but to the extent that one of its creations, jazz, expresses it with some thoroughness, this creation has a major contribution to make and possesses a universal importance, for our time at the very least.

Consonant with the implication that jazz may lack time-universality is his admission that "the jazz world is a small world; it would be dishonest to call it anything else." Despite this restraint, Mr. Ulanov uses some of the megalomaniac clichés—e.g., "the giants of jazz"—with which the little world of jazz combats efforts to belittle it. If the best jazzmen are "giants," how can one possibly describe the stature of a Palestrina?

As a guide or introduction to jazz,

which it purports to be, the book suffers a little from its paucity of material on the form and structure of this music. More important is the fact that the author's evaluations of the several types of jazz strongly color even those parts of the book that may appear "objective" to the uninitiate. From his treatment of traditional New Orleans jazz, for example, one would never suspect that a music critic might consider an early master (Buddy Bolden) of that school to be "our country's most important musician," as Elliot Paul does.

One-third of Mr. Paul's rambling, gossipy history, *That Crazy American Music*, is devoted to jazz, which he regards as "our principal contribution to world culture." An expert critic but far from expert as an historian, Mr. Paul commits several errors of fact and presents surmises as matters of record. His book suffers also from a callow jocosity (e.g., "the Hungarian with whiskers, Johannes Brahms"); from careless writing (e.g., "Joseph Cotton" for John Cotton, the Puritan); and from his persistent, tasteless efforts to spice the book with talk about sex and liquor and with jibes at the pious (e.g., "The Catholic church-musical alcoholics, it seems to me, do not suffer from sex as acutely as the Protestant soloists do").

In summary: *A Handbook of Jazz*, though not wholly adequate as a beginner's guide, remains a valuable combination of information and stimulating opinion. *That Crazy American Music* is unreliable as history and, to this reader, often distasteful in style and substance.

WILLIAM L. GROSSMAN

THE MAN HAS WINGS. New Poems and Plays by Francis Thompson. Edited with Preface and Notes by Terrence L. Connolly. Hanover House. 153p. \$3.50

Francis Thompson's poetry is invariably florid in either the good or the bad sense of that word. At its best it flowers. At its worst it is flowery; and flowery after the artificial fashion of those *fleurs du mal*—for poetry, at least—the flowers of rhetoric. The seventy-four "new" poems in Father Terence Connolly's impeccably edited *The Man Has Wings*, a final culling from Thompson's notebooks, are florid in the second sense. The two plays are journeyman efforts in genres for which the poet lacks flair.

The rank and file of these poems burgeon with just those mannerisms of Thompson's which most offend our day's more rinsed poetic palate: sesquipedalian Latinisms; tired personifications; a poetic diction that is simultane-

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ously faded and ornate. But there are random jewels to be picked up among all this paste; and one is conscious always that these stillborn images and discarded worksheets are the experiments of an authentic poet.

"The Bride of God and Thee," for example, is a rather neat 17th-century exercise in Patmore's vein, with something of the true troubadour tang about it. The three poems on Patmore's death are moving enough, more especially the first one with its invocation of Milton, "archangel of our English quire"; and its humbly proud refusal to—"In the dead lion build my honeycomb."

For the rest, one treasures a vagrant glory here and there: a good epithet for Keats in "boy of the ages"; a tenderly rococo picture of the Trinity nestling in Mary's lap. The scholarly world is once again in Father Connolly's debt for making the record complete. It is quite clear, however, now all the evidence is in, that no Egyptian riches went down into the Thompson grave at Kensal Green.

CHARLES A. BRADY

Our Reviewers

MOST REV. JOHN J. WRIGHT, first bishop of Worcester, is the author of several works on papal social teaching.

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Loyola College (Baltimore)	LAS-G-AROTC
MASSACHUSETTS	
Boston College (Chestnut Hill)	LAS-C-Ed-G-L-N-S-Sc-Sy-AROTC
Holy Cross College (Worcester)	LAS-G-NROTC-AFROTC
MICHIGAN	
University of Detroit	LAS-C-D-E-G-IR-J-L-Sc-Sp-AROTC-AFROTC
MISSOURI	
Rockhurst College (Kansas City)	LAS-G
St. Louis University	LAS-C-D-E-Ed-G-L-M-N-S-Sc-Sp-Sy-AFROTC

NEBRASKA	Departments
The Creighton University (Omaha)	LAS-AE-C-D-Ed-G-IR-J-L-M-N-P-S-Sc-Sp-AROTC
NEW JERSEY	
St. Peter's College (Jersey City)	LAS-AE-C-AROTC
NEW YORK	
Canisius College (Buffalo)	LAS-Ed-G-Sy-AROTC
Fordham University (New York)	LAS-C-Ed-G-J-L-P-S-Sy-Sp-AROTC-AFROTC
Le Moyne College (Syracuse)	LAS-C-IR
OHIO	
John Carroll University (Cleveland)	LAS-C-G-Sy-AROTC
Xavier University (Cincinnati)	LAS-AE-C-G-Sy-AROTC
PENNSYLVANIA	
University of Scranton	LAS-D-IR-L-M-Sc-AFROTC
WASHINGTON	
Gonzaga University (Spokane)	LAS-C-Ed-E-G-L-N-Sy-AROTC
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WASHINGTON, D. C.	
Georgetown University	LAS-C-D-FS-G-L-M-N-Sy-AROTC-AFROTC
W. VIRGINIA	
Wheeling College	LAS
WISCONSIN	
Marquette University (Milwaukee)	LAS-AE-C-D-E-Ed-G-J-L-M-N-Sy-Sp-AROTC-NROTC

KEY TO ABBREVIATIONS:

LAS Liberal Arts and Sciences	FS Foreign Service	Mu Music	Sp Speech
AE Adult Education	G Graduate School	N Nursing	Officers Training Corps
C Commerce	IR Industrial	P Pharmacy	AROTC Army
D Dentistry	J Relations	S Social Work	NROTC Navy
Ed Education	L Journalism	Sc Science	AFROTC Air Force
E Engineering	M Medicine	Sy Seismology Station	

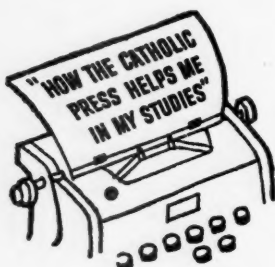
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FILMS

ALL AT SEA (MGM), a British comedy starring Alec Guinness, bears many of the hallmarks of that incomparable series of comedies which have come from across the ocean in the last five years or so, such as *Kind Hearts and Coronets* and *The Lavender Hill Mob*. It emanates from Ealing Studios under the production aegis of Sir Michael Balcon, it was directed by Charles Frend, it was constructed from an amiably lunatic premise by T. E. B. Clarke; and of course there is always Guinness.

As the core of its jest the film considers the plight of a naval officer (Guinness), the descendant of a long line of seafaring men (also played by Guinness in a series of brief and wacky flashbacks), who becomes inevitably and disastrously seasick at the mere sight of water. During the war he makes heroic use of his handicap by serving as a guinea pig in the testing of new seasickness remedies. In peacetime, however, he seems destined to let his ancestors hopelessly down, until he hits on the scheme of buying an amusement pier at a seaside resort and fitting it out, with himself as captain, as a dry-land cruise ship for vacationers who share his affliction.

Some of the complications arising from this quaint conceit are very amusing—none more so than the storm-tossed opening credits, which appear to be suffering from *mal-de-mer* and are likely to bestow a similar feeling on spectators. In general, though, the comic muse of all concerned appears to be operating at about half speed only. [L of D: A-1]

THE ADMIRABLE CRICHTON (Columbia), in undistinguished Technicolor, is a pretty, but rather dull British-made adaptation of Sir James Barrie's fifty-year-old social satire.

Kenneth More plays the admirable butler who does not want to be treated as the equal of his democratic titled employer (Cecil Parker), because that would mean that he, in turn, would have to regard the under-footman as his equal. Sure enough, his respect for the stratification of human society is vindicated when, the entire party having been cast away on a desert island, he proves to be everyone else's superior.

No one, I imagine, disputes the fact that the play's values are dated—which does not necessarily mean that it could not be turned into an entertaining movie. It would require, however, an

incisive point of view, with some kind of double twist which the present flat-footedly literal transcription does not possess. [L of D: A-I]

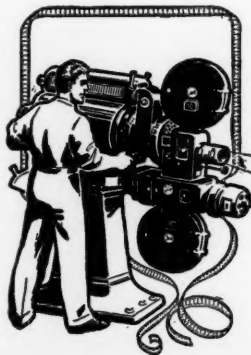
THE LADY TAKES A FLYER (*Universal*) is a throwback to the days a decade or more ago when popular romantic screen comedy, presumably regarded as the height of sophistication, was played by people whose behavior was a great deal larger than life and several times more ridiculous.

The story concerns the madcap romance of a demon aviator (Jeff Chandler) and a demon aviatrix (Lana Turner). When the madcap honeymoon is over, the marriage and the plot founder on the wife's wholly unrealistic domestic demands. Blown up onto the color and CinemaScope screen, the whole thing seems painfully arch and synthetic; and it contains one offensive husband-and-wife scene which has no possible function except to spice matters up. [L of D: A-III]

THE SEVEN HILLS OF ROME (MGM) is mostly a series of cues enabling Mario Lanza to sing in every conceivable position, situation and location. He sings arias, folk songs and popular music, and even imitates a half-dozen Italian-American popular singers, with an imitation of Louis Armstrong thrown in. Neither his vocalizing nor his impersonations could exactly be called first-rate. When the music stops there is almost no plot to fill the void.

On one occasion, however, the color camera goes on a daybreak helicopter ride over Rome, a trip which furnishes a fresh and exciting view of the Holy City. The leading lady is a pretty Italian girl, Marisa Allasio, who, like her compatriots Gina and Sophia, must have been screen tested with a tape measure. [L of D: A-I]

MOIRA WALSH



TELEVISION

Many of the executives who are responsible for major television programs are genuinely disturbed and resentful about the way their creations are received by the TV critics.

Robert W. Sarnoff, president of the National Broadcasting Company, has been forthright enough on more than one occasion to take issue publicly with the judgment of some reviewers. Others in important network posts are known to share his sentiments; though most of them seem reluctant to speak for the record.

It has been charged that the TV critics are misanthropic wretches with a built-in aversion to the medium that is supposed to be their journalistic specialty. They are, it is alleged, determined to make their appraisals of television shows destructive. The case against the critics sometimes includes the statement that they have no right to try to guide public taste, since there are numberless programs that have won great popularity in spite of the reviewers' derisive reactions to them.

The current television season has often been cited as clearly demonstrating the unwarranted hostility of this circle of journalists. Since last fall the principal vogues in TV have been Westerns and musical programs. Many of them have attracted enormous audiences, according to the rating services. But most of these shows drew complimentary notices from reviewers.

There is, however, no conspiracy at work. For despite the misgivings of network officials, the average TV critic merely expresses his sincere opinion of what he has seen. He has been chosen for his job because he is supposed to be able to exercise discriminating judgment and to express his viewpoint in literate, interesting style. Obviously he is not infallible. Like the critics who review drama, movies, books and art, he sometimes disagrees rather sharply with his colleagues on the merits of a work they are evaluating.

It will may be that most of the time the TV critic is not as easily satisfied as a viewer who watches a program only for diversion. But it is generally true also that the critic, far from approaching a program with any preordained bias, would much prefer to find a telecast that he can recommend with enthusiasm than one that he must, according to his honest reactions, describe as unworthy of attention.

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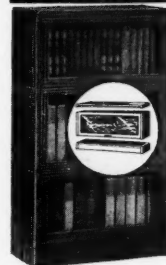


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The sardonic quip with which the TV critic may dismiss a show that he finds inferior is, perhaps, cruel at times. It also has been said that the devastating *bon mot* is the reviewer's easy way of avoiding sound analysis of a program he dislikes. But often a cryptic dismissal of this kind is dictated by a conviction that the telecast is so utterly lacking in value as to deserve only a short and sharp rejection.

Most of the Westerns and musicals that have been reviewed this season have been found either ordinary or inferior. The indictment, however, is not all-embracing. New Westerns such as "Wagon Train" and "Have Gun, Will Travel," as well as the previously estab- lished "Gunsmoke," have been praised with good reason.

Among the musicals, "The Patrice Munsel Show," offering a gifted star in a program that is presented with style and imagination, has been described as consistently excellent. The fact that Miss Munsel's telecast has failed to capture nearly as large an audience as many shows adversely reviewed may not re- flect credit on the critics. But the critics should not be concerned about this kind of credit. Their principal job, after all, is to express an opinion that is detached and honest. The notion that they are engaged in a calculated vendetta against television is absurd. J. P. SHANLEY

THE WORD

Behold, this child is destined to bring about the fall of many and the rise of many in Israel; to be a sign which men will refuse to recognize; and so the thoughts of many hearts shall be made manifest; as for thy own soul, it shall have a sword to pierce it (Luke 2:34-35; Gospel for the Feast of the Purification).

In the divinely guided liturgy of Holy Mother Church—for we trust completely the theological dictum, *Lex orandi, lex credendi: the way the Church prays is always a sure clue to what she believes*—the second day of February is celebrated as a notable festival of our Lady. In the ears of a stranger to the faith, the name of this feast must seem very odd: the Purification of the Blessed Virgin Mary. Nevertheless, the actual events of the fortieth day after our Lord's birth were both many and many-sided. Perhaps we should recall them.

As on the eighth day, so on the forti- eth day after the Christ-Child's nativity

the parents of our Saviour (as St. Luke calls them, simply) proceeded, like the observant Jews they were, to the ritual fulfillment of the Law of God. No one knew better than they that their situa- tion was strictly exceptional; but, char- acteristically, they act in the most rou- tine, ordinary, accepted way; it does not occur to them to be special. Two precepts of the Old Dispensation are to be met this day: the law of the first-born and the law of purification.

From the time of the thrilling, tri- umphant escape of the Jewish people from Egyptian slavery, Almighty God had claimed the first-born offspring of each Israelite family—indeed, even also of their livestock—as peculiarly and completely His own possession. So, on the fortieth day after the birth, the parents of a first baby came to the great Temple in Jerusalem—or, we must pre- sume, to the local synagogue—in order to pay a small "ransom" of five shekels so that the child might now be truly theirs. At the same time the new mother, who for this period had been legally and not unreasonably excluded from all public religious services, was ritually "cleansed" or "purified."

Accordingly young Mary and Joseph, no doubt carrying the Baby by turns, trudged happily to the Temple in Jeru- salem on this day. Then an unsched- uled event took place. A very old and wise and holy man recognized the un- distinguishable Infant in Mary's arms. He uttered a great cry of contentment, which Holy Mother Church still remem- bers and repeats daily in her liturgical evening prayer. Then old Simeon peered into the future, and said truly how it would be with this Child, and with His Mother on His account, and with every man because of Him.

Such a wealth of pregnant truths for our quiet, steady consideration! See here the humble simplicity, the touching ordinariness of the earthly parents of God's only-begotten Son. Witness the ritual redemption of the tiny Redeemer, the payment of the small ransom for Him who will be the rich ransom of us all. Watch, almost incredulously, the ceremonial purification of the purest of God's creatures, the virgin and immac- ulate Mother of God.

Listen, then, to the heavy, inescap- able words of the last prophet of the dying Old Law, those solemn words that were made good first in our Lord's own life, then on Calvary—portentous words that will be realized, for weal or woe, today and every day until the song of Simeon dies away into the ultimate silence of all. VINCENT P. MCCORRY, S.J.

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